

# THE CHRISTIAN CENTURY

LIBERTY OF THE PRESS HAS BEEN TOO LONG MADE A COVER FOR PUBLIC CRIME. LIBERTY OF THE PRESS IS NOWISE DIFFERENT FROM ANY OTHER LIBERTY. A MAN IS FREE TO USE HIS CANE, HIS HANDS, AND HIS FEET; BUT IF HE USES HIS CANE TO BREAK IN A JEWELER'S WINDOW, HIS HANDS TO STEAL THE JEWELS, AND HIS FEET TO RUN AWAY, HE IS ARRESTED AND PUT IN PRISON. HE IS FREE TO USE HIS PRINTING-PRESS; BUT IF HE USES IT TO ROB AN HONORABLE MAN OF A WELL-EARNED REPUTATION, AND TO MYSTIFY AND MISLEAD THE PUBLIC ON PUBLIC QUESTIONS, HE OUGHT TO BE PUT INTO THE SAME PRISON ALONGSIDE THE OTHER THIEF. TO STEAL A REPUTATION IS AS TRULY A CRIME AS TO STEAL A PURSE, AND IT IS HIGH TIME THAT AMERICA RECOGNIZED THIS SIMPLE AND SELF-EVIDENT TRUTH.

—THE OUTLOOK, DECEMBER, 19, 1908.

## Contents This Week

The Policy of Menace

Events Current and Some Undercurrents

University Students Examined on their Knowledge of the Bible

Clark Braden, the Veteran Debater, Writes on Joshua and the Sun

Richard W. Gentry tells the "Story of Dilly"

Errett Gates Answers an Earnest Question Concerning Legalism

George A. Campbell Writes on "The Christmas Antiphonal" and Says a Little More About his Creed

Professor Willett Answers a Question about Miracles

O. F. Jordan tells How the Sects are Getting Together in Chicago

The Brotherhood Speaks in Firm Tones Against Professor Willett's Resignation

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# The Christian Century

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No. 52

## Who Will Lead the Prayer Meeting?

The ugly thing about the Christian Standard's policy of the last decade is the fact that while it meddles unconcionably in the affairs of the missionary societies, colleges, churches and conventions, its owner and the dictator of its policies is himself complacently indifferent to the concrete problems of the church in his home community.

In A. McLean's exhibition of the character of Mr. Russell Errett a year ago he said:

"The chief man in the Standard Publishing Company has only a nominal connection with the church. Russell Errett does not go to church much oftener than David Harum. David said he made it a rule to go to church on Thanksgiving Day, and that out of four Thanksgivings he had missed only three. If the Standard's manager can show that he attended the Richmond Street Church ten times in the last ten years he had his membership there, he will make a better showing than some of the good people in Cincinnati think he can. The communion bores him; the sermon bores him still worse. He is not in his element in church; he is like a fish out of water. I am told he gives some money; but money is the least service a Christian man renders the church. People on the outside believe he is the leader of the Lord's host in Cincinnati; that he bears the oriflamme. The truth is, that in Cincinnati, as a religious force, he is a nonentity. He and his chief lieutenant will have no share in any local church enterprise unless they can control it in their own interests. \* \* \* I said he (Mr. Errett), did not attend the Richmond Street Church ten times in ten years; he admits he did not attend once. The fact is, that for nearly twenty years he has seldom attended public worship."

This, we say, is the ugliest feature of our sorry controversy. It degrades the opposition of the Standard to the level of impudence. That a man whose connection with the church is so purely a fiction should presume to dictate who should not be on our great Centennial program is such an affront to the brotherhood as to justify the extremest utterances that our correspondents have sent us in the past few weeks.

How can a man be trusted to guide the church of God who habitually ignores the fellowship of the brethren in worship? Here is where character is made. Here is where kindness and vision are cultivated. Here is where the soul grows. Little wonder is it that Mr. Errett has apostatized from the teachings of his father, the founder of the Standard.

It seems to us that this is the point of view from which to interpret the policy of the Standard for the past ten years. Its policy has not been one of counsel and appeal but of dictation and menace. Its temper has not shown the sweetening and enriching influences of the services of worship. Born in an atmosphere of religion and afterward forsaking the house of prayer and the communion table, it is only natural that Mr. Errett should give his paper just the dictatorial and censorious and dogmatic character we discover in it.

We submit that the last man to diagnose a case of theological heresy is one who is a moral heretic himself. The utter insincerity of the course of the Standard is its most evident feature. How can a man be concerned about the purity of the church's doctrine when he shows no concern for the church itself? What moral grounds can a man have for meddling with a great convention of churches when he notoriously disregards the services of the church in which his membership lies?

In our discussion of the issue we have felt under restraint constantly on account of Dr. Willett's relation with this paper. We have studiously avoided any reference to this personal aspect of the sin that has been committed. We have made no point of the sufferings of his own soul or those of his family due to this persecu-

tion. We have preferred to keep to the impersonal aspect of the whole issue, using Dr. Willett's name as a mere symbol.

But it must not be forgotten that a "heretic" is not a mere symbol, but a living person, with feelings and purposes and interests and faith. The Christian Standard has never shown any personal consideration for its "victims."

Of the "heretics" the Standard has persecuted we do not recall one who was not blameless in character, sweet in faith and spirit, earnest in practical service for Christ, a power in his own neighborhood for righteousness. On what principle of Christ's teaching can Mr. Errett's vicious attacks on these men be tolerated by our brotherhood?

To us the serious part of it is its personal, human injustice.

And Mr. Errett, if he had been going to a Church of Christ these past twenty years would have heard something there and found something there to make him kindly and gracious and fair.

Now this same publisher sends out a call to the brotherhood to fall on its knees in prayer to God for a settlement of the embroglio in which his paper has involved us. That for which he is alone responsible and which he alone can mend he wishes to lay on the shoulders of the Almighty. The "Call to Prayer" is not his own composition, but that of President Medbury. It is given space in the editorial pages of the Standard implying that, for the moment, Mr. Medbury is one of his editorial writers.

No informed person among us can fail to discern the disingenuousness of the Standard's call to prayer. That the sincere and passionate utterance of the President of the Centennial convention should be blandly adopted as an editorial expression of Mr. Errett and the editor in his employ is adding affront to impudence.

Does anybody believe that Mr. Errett will go to the prayer-meeting if it is held? Can we expect a man whose disregard for the Lord's house and the Lord's table is notorious in Cincinnati to become, on a sudden, so pious as to go to prayer meeting? There is something lying in the background of the Standard's mind that does not show itself in this "Call to Prayer." We want the prayer-meeting. We will attend it. It is a good thing to do on general principles. And it is good for this specific case.

But we wonder if the subtle irony of Mr. Medbury's contribution has escaped the intelligence of the Standard office. Mr. Medbury did not send his article to the Christian Century nor, presumably, to the Christian Evangelist. At first we were slightly sensitive about that, for it was a good article and breathed a fine spirit. But we soon saw the point: Mr. Medbury wants the owner of the Standard, his editors and protestors, to furnish leaders for the prayer-meeting. They are the disturbers of the peace of the brotherhood. It is they who have wantonly accused and misrepresented a princely brother. It is they who have trampled on the liberty wherewith Christ made us free. It is they who threatened the unity of our holy fellowship. It is they who have lifted angry hands to menace our sacred missionary enterprise.

President Medbury did well to write as he did. His plan is, indeed, "the way out." Let the Standard fall "on its knees." Let Russell Errett lead a prayer-meeting and the brotherhood will go and join in fervent petition that he may be prompted from above to save us from our grievous plight.

Professor McGarvey wrote laconically to Mr. Errett after the Rockefeller gift controversy of a year ago,

"Be good, and go to church."

We cannot do better than to repeat that advice just now.

Nevertheless certain lines keep urging themselves upon our thoughts,

"The devil was sick, the devil a monk would be,  
The devil got well, a devil of a monk was he."



## EVENTS CURRENT AND SOME UNDERCURRENTS

By Alva W. Taylor

## AMERICAN ASSOCIATION FOR LABOR LEGISLATION

The second annual meeting of the American Association for Labor Legislation will be held at Atlantic City Dec. 29 and 30. The Economic Association and The Sociological Society will meet during the same week. The first of these grouped meetings was held at Madison, Wis., last winter and was of rare interest. The Labor Legislation meeting will discuss such topics as "Employer's Liability," "The Canadian Industrial Disputes Act," and various phases of co-operation between associations for progressive legislation in this field.

## LETTERS TO SANTA CLAUS

Last year Uncle Sam ordered all letters addressed to Santa Claus sent to the various charity societies in the cities where collected, instead of to the dead letter office and the government furnace. It struck a responsive sentiment among all but expert charity workers. The pathetic appeal aroused many women's clubs and church committees, but the charity organizations found but from ten to twenty per cent of the cases such as to need help, and the larger number of these on their lists already. They are hoping no such order will be issued this year. If it is they predict the names of their own children will often be found on the lists.

## HOW WE VOTED

The popular vote of the late national election has been compiled and while not exact officially, is practically so. It shows that Mr. Taft secured a million and a quarter more votes than did Mr. Bryan, and nearly a half million majority over all candidates. He polled a little over one half the entire vote, while Mr. Roosevelt in 1904 received 56% of it. Mr. Bryan's gain over Judge Parker was nearly one and one-half millions. Mr. Taft's gain over President Roosevelt about 55,000, hardly the normal increase. While Parker ran far behind the normal democratic vote, Bryan seems to have run ahead of it. Mr. Hearst's man, Hisgen, procured less than 83,000 votes. He was nominated to give vent to the yellow editor's spleen against the man who was too honest to trade with him in the high office of president, and we would that the 83,000 represented Mr. Hearst's influence in the nation, but it is doubtful. The prohibition candidate ran ten thousand behind the 1904 vote, while Debs ran thirty thousand ahead. It is significant in both cases. The great temperance victories of the past four years gave the national party no increase of vote. The socialists make a small increase in the actual count, while in 1904 their vote was abnormal owing to the fact that a great number of radical democrats voted their ticket in their disappointment over Parker's nomination. Mr. Bryan received both the largest electoral and the largest popular vote yet given him.

## DESPOT OR EMANCIPATOR

President Castro of Venezuela is in Berlin and his country is the scene of discord. The little Dutch Queen's war boats are patrolling his coasts and his people are despoiling his statues. The doughty little dictator claims he is in Europe for medical attention and that all is serene at home, while some are cruel enough to suggest that he saw the cloud no larger than a man's hand and fled the approaching storm. The world has been taught to look upon him as a tyrant and a looter of his land. His partisans hail him as the emancipator of a much wronged people and as patriot set to show the South American republics the way to resist encroachments from foreign syndicates and powers and to reduce a factional and mediaeval republic to peace and prosperity. They proclaim him the Diaz of Venezuela. Our impressions are no doubt much colored by interests that are not altogether without prejudice, such as asphalt. It will be recalled that the asphalt trust appealed to this government to protect it against despoliation and there was a great hue and cry. Castro offered to submit the cause to impartial tribunal and contended that a corporation doing business in his country should be subject only to the courts of that nation. The investigation proved that the trust had aided a rebellion, and we heard nothing further of the matter. The principle that a syndicate doing business under a franchise from another government must be willing to submit its just cause to the recognized courts of that government was at least given a hearing before the tribunal of American public opinion. Other Venezuelan matters are called to mind in this connection that hint toward the revealing arbiter of time as the tardy but sure judge in right. Minister Bowen was summarily dismissed as minister at Caracas, but many look upon all succeeding events as a vindication of his case. South America does need peace within and is fast coming to it. She also needs protection from the despoiling greed of the foreign syndicate and the asphalt case has enhanced it. We need more knowledge of our first cousins down there and we are getting it.

## THE HUMAN WOLF IN RUSSIA

Maxim Gorky has written a terribly realistic tale entitled "The Spy." He depicts that Russian condition which makes the power of Russian despotism a mystery to the world. His revelation is brutal to the literary critic, but he claims it is the brutal truth that needs to be known. The wolf is not less dangerous because depicted with the features of a sheep. He shows the brutal selfishness born and bred by centuries of misrule and industrial hardship. The people are ignorant and the maintenance of life is so near to the starvation line much of the time that men are but animals when hard pressed. The primitive man is near the animal line. With the masses in Russia the struggle is not corporate, it is personal. They cling together in the communes for a common good, but each will prey upon other for an independent good. Thus spies are made possible and by spies to inform and the organized heartlessness of a Cossack police to fall with terrible relentlessness upon a folk too ignorant and intent each upon living himself to make organized resistance, despotism is maintained. Gorky's theory is that undernourishment, reducing the masses to the constant danger line, and due to both political and industrial overlordship, is the cause. Give the people an industrial chance and freedom will come.

## TEMPERANCE IN "SAVAGE EUROPE"

A striking characterization of the Balkan states was made by a recent writer when he called them "Savage Europe." They exist like the water in a great eddy—slow of movement amidst a fast-flowing stream of civilization. Yet the phrase must not be overworked in our judgment upon these states for they are beginning to be caught in the current. In the December number of the Nineteenth Century Alfred Stead describes what he calls "Sane Temperance Legislation in Roumania." In England the Lords defeat the temperance measure because they claim the license is a vested right, while in Roumania the law makes the fact of license a reason for absolute powers of regulation, and at one stroke abolishes 4,000 of the 13,000 saloons and provides for the arbitrary withdrawal of license for the slightest infraction of the law, while such a thing as a transfer value in a license is impossible. The whole law is designed to discourage the sale of alcoholic drinks and to encourage that of vinous (and malt) liquors. It is enacted both to promote temperate indulgence and aid the rural districts in grape and grain raising. It encourages temperance societies to hold the licenses, and makes daily drinking of wine and beer easy and weekly debauches with stronger drink difficult. It is a decided step forward for a population like that of Roumania.

## THE POSTOFFICE POLITICIAN

No reform has been inaugurated by President Roosevelt that can be made more easily effective and more salutary to better public service of the needed kind than his order beginning the application of civil service examinations and rules to the forth class postmasters. He begins with the fifteen thousand offices north of the Ohio and east of the Mississippi. It is rumored that this order will be extended to include all postmasters with salaries of \$1,000 and under. The president's critics ask why an ardent civil-service reformer could not have begun this good work six or seven years ago and thus administered it to a success against all odds. They also point to the activity of this class of office-holders in the south in securing delegates for Mr. Taft to the Chicago convention. But then Mr. Roosevelt is not the first president who has withheld sweeping civil-service orders until the closing days of his administration. Mr. Cleveland did something like it and Mr. McKinley revoked it quickly that political debts might be paid. Mr. Taft has made his campaign manager Hitchcock Postmaster-General in his cabinet-to-be and there lie the principal spoils of office. No one is so guileless as to think Mr. Cortelyou's appointment after a successfully managed campaign, nor Mr. Hitchcock's now, nor Daniel Manning's in 1884, was without reference to service rendered to the party. Gov. Hughes seems to be the pioneer in the declaration that service to the party is not to be reckoned an asset for office if successful in gaining party power. Mr. Taft is a hearty advocate of civil-service reform and it is to be hoped he will carry this latest order to an early and successful consummation. Mr. Roosevelt has been a hearty opportunist in political maneuvering for his reforms. It has led him into some bad appointments, but it is something to get some things done, and just how far one ought to be opportune is a matter for individual judgment and conscience. It certainly must draw the line at a bad appointment if known to be bad. By the way, why should not all clerical offices be under civil-service? Why elect city and county clerks and auditors, etc., at all? Why, except to keep the party strong through spoils of office? Business does not proceed thus, why should the people's business do worse?



## OHIO'S LOCAL OPTION PROGRESS

Ohio marches triumphantly on before the "water wagon." Out of fifty-eight counties that have voted under the Rose law, fifty have gone "dry." The end is not yet, and the Supreme Court upholds the law. Indiana will soon be vying with her. Illinois will join the procession next year—if the legislature permits.

## LABOR AT THE FEDERAL COUNCIL OF CHURCHES

A little noted but very significant action of the recent Federal Council of Churches at Philadelphia was that relating to the church and labor as set forth in the enthusiastically received report of the Committee on the Church and Modern Industry. It declares for a living wage, protection of women and children against sweatshops, and pledges the church to assert the law of right for all who toil, and to preach the gospel of social righteousness and industrial justice. It sends greetings to all "those who by organized effort are seeking to reduce the hardships and uphold the dignity of labor." The report may be secured from the secretary of the Council, Dr. E. B. Sanford, Bible House, New York. It is a notable document and sounds the tocsin for a sentiment that together with the missionary movement will be much more productive of church unity than entente cordials over the creeds, and arguments pro and con over their merits and demerits, or than even any specific organic effort for union that can be immediately put forth. Give us enthusiasm for Christianity's greatest causes and we will battle together for them.

## INTOXICATED WITH SUCCESS?

President Roosevelt has striking virtues and like most virile characters is possessed of striking faults. He breaks all precedents and with like iconoclasm ignores all restraints that his official position ought to put upon him. Since the great satisfaction of seeing his personally chosen candidate chosen likewise by the people as his successor has come to him even more than ever before he throws off the dignities of his office and resents criticism or the presumption thereof. He rushes to congress with messages that are sizzling with personal denunciation, adds other innocent men to his famed Annanias club, threatens to use the powers of government for the prosecution of his detractors, and does other things that befit the moods that could dictate the phrase "my people." Roosevelt is a great president, but that does not mean he is "the government." His is only "the administration," just as was Jackson's and Garfield's. Our people are great adulators and the president's excellent qualities have made him a national fad. Excellent men like ex-Senator Chandler and Delavan Smith suffer unrequited wrongs through the mistakes of his over-rugged zeal in moments of danger.

## REPRESENTATIVE GOVERNMENT GAINING

England has to face a serious question of what to do with its House of Lords. It is Tory, and Tory it will be, for aristocracy represents property and property is always Tory. The result is that

a liberal government has always to submit to an irresponsible veto power, while a Conservative government has no veto held over it. In the present administration Liberalism's great majority is not a mandate to the Lords of what the people desire. Their arrogance is really the expression of Mr. Balfour's political maneuvering to break up the ministry. It will prove their undoing for Englishmen dearly love their right of self-government paradoxical as is their love of the old form of things that preserves a titular monarchy and a non-elective assembly. In Germany the Kaiser is suffering the beginning of the movement that will make the Fatherland a modern constitutional monarchy truly, by making the ministry responsible to the parliament instead of the emperor. Francis Joseph finds it necessary to withdraw regent's powers from the heir-apparent because he inclines to exercise them in royal disdain of public opinion. England agitates for "one man, one vote"; Prussia moves toward abolition of class-voting by which property allows plural votes; Austria has adopted the universal franchise. Representative government gains everywhere.

## FREEDOM BORN AGAIN

After the birth pangs of a generation Turkey is rejoicing over the arrival of the heir of the ages, a parliament of free representatives. True it is not a representative parliament after the western ideal entirely, for the Sultan will appoint the senate. Yet the people can be regnant if only they submit to wise leadership and look to real lovers of their kind for it. Doubtless there will be many troubles before freedom is full-grown in Turkey. Craft and graft are deep in Turkish official custom and the whole people cannot be changed in a day. The Sultan is a master at playing one party against another, an art he has learned in diplomatic dealings with the powers, and will utilize his skill in dealing with the factions and parties that must arise. But Turkey is caught with Russia, China, and Persia in the world movement of which Japan is the forerunner, and can never return long to the old regime. The new parliament convened amid great rejoicing on the 17th inst. and after a bloodless revolution it is to be hoped men of discretion, who do not expect to remake the world in a day, will prevail in her councils and teach the rest of the mid-oriental world the way to self-government. Persia is in a struggle that means much bloodshed. Russia makes little apparent headway, and the reform parties are proving their own enemies because each is more intent on its distinguishing idea than on the common ideas of all reformers. China takes her first steps in peace and with great hope for an evolution rather than a revolution, while in India the clouds lower angrily and the British colonial office has need of the best statesmanship civilization affords for the next decade or two. With all it is not progress that sheds the blood and tears, but that which resists progress, and upon the head of reaction the guilt must lie. The early years of the present century are epochal in the eastern world's history, and they are ringing with the Macedonian cry to Christendom. Every great cause has its periods of exceptional opportunity, and this is the day for Christianity to enter in.

## The Student and the Bible

By Herbert L. Willett

From time to time during the past few years there have appeared statements in reference to the lack of biblical knowledge on the part of the young people who are passing through our institutions of learning. Many examples of the limited knowledge of the scriptures possessed by the average young person of the present generation have been given in this manner. But perhaps any addition to this discussion will be valuable as material for the plea Christian teachers are always making in behalf of a larger place for the Bible in education. There is given below an experience with a class of twenty-two young men and women in the undergraduate department of a leading university. These young people come from average homes. In their descriptions of themselves, given without signature and therefore unembarrassed, they tell something of their previous training. One is a Baptist whose father is not a church member, but well versed in the Bible. One comes with the training of a Methodist Sunday-school. One is a Roman Catholic; three belong to the Christian Church; two were brought up in the Universalist Church, attended Sunday-school when children, but had little Bible study in the home. Two are Congregationalists; one a Unitarian, but without Sunday-school privileges, except occasionally in a Congregational Church. One confesses to no religious training, except in a few literary courses in school. One was trained in the Methodist Sunday-school with Unitarian influence at home; and others did not report their experiences on this point.

The experiment was made of giving such a class an unexpected examination in biblical facts. It is a very simple test, consisting of four divisions. In the first the location and incidents connected with Jerico, Shunem, Hebron, Carmel, Beersheba, and Gaza were requested. In the second they were asked to state what they knew concerning Aaron, Dorcas, Nathaniel, Gideon, Melchizedek, Ruth,

Naaman, Elihu, and Barak. In the third a few Bible sentences were given with a request for their origin and explanation, such as "Behold, this dreamer cometh"; "Thou art weighed in the balance and art found wanting"; "Where are the nine?" "I will make you fishers of men"; and "No man knoweth his sepulchre unto this day." In the fourth a few literary allusions to scriptural names and incidents were given, such as the following:

"Aramathæan Joseph."

Tennyson.

"The harp the minstrel monarch swept."

Byron.

"Thou whose spell can raise the dead  
Bid the prophet's form appear."

Byron.

"In St. Luke's Gospel we are told  
How Peter, in the days of old,  
Was sifted."

Longfellow.

"Three wise men out of the East were they."

Longfellow.

"How will the change strike me and you  
In the house not made with hands."

Shelley.

"Jehovah's vessels hold the godless heathen's wine."

Byron.

"For I have flung thee pearls and find thee swine."

Tennyson.

The results of the test were not unexpected, and yet they furnish food for reflection on the part of one who believes that knowledge of the Bible is not only the foundation of character but an essential

element in ordinary culture. The Bible is not only the greatest of religious books, but it is, as well, the rock on which the republic rests, the foundation of ethical and educational enthusiasm, and the source from which the generations must derive their higher inspirations. We should more willingly permit any other line of instruction to be neglected than this.

It is easily understood that certain names and references in the Bible are commonplaces of ordinary information. One who did not know something about Ruth, or the story of the three wise men, or Jesus' reference to the disciples as "fishers of men," would surely lack the most ordinary knowledge of familiar facts. But when one ventures beyond the mere frontiers of Bible references he encounters a surprising lack of knowledge on the part of the young people who, like those in the examination referred to, would be expected to know their literature and history, science and mathematics with a fair degree of competence. Yet nine of the class could tell nothing definite in reference to Shunem; five had apparently not heard of Hebron. Several members of the class were hesitant as to whether Carmel was a mountain or a city. Beersheba was unknown territory to seven, and Gaza eluded five. Even a larger percentage of ignorance was emphasized in connection with the names of biblical persons. Eight could give no reasonable information regarding Aaron; to six Dorcas was an unfamiliar name. Eight had apparently not heard of Nathaniel, and to the same number Gideon was a stranger. Ten were laid low by the reference to Melchizedek and even a greater number were embarrassed by the allusion to Naaman. Barak perplexed nine, and not a single member of the class responded correctly regarding Elihu.

The explanation of biblical sentences was no more satisfactory. Seven could give no hint regarding the dreamer, Joseph. Twelve did not understand Daniel's reference to Belshazzar as "weighed in the balance and found wanting." Seven were not able to identify Jesus' words, "Where are the nine?"; and only three of the class could explain the reference to the tomb of Moses.

Perhaps it is not without interest to discover what ideas these young people actually have in reference to biblical facts and names. Below are given some of their explanations. Of Jericho we read:

"It was besieged by the Israelites under the command of King Saul."

"A city located in the hill country of Palestine."

In reference to Shunem:

"A town in the country of the Shunammite tribe."

"A district near Israel. It was the Shunammite woman whom Jesus met at the well."

Regarding Hebron the following was given:

"There was a battle of Hebron in the Old Testament."

"One of the highest mountains in Palestine."

"Capital of the united kingdom under Saul."

Of Carmel it was said:

"It was on this mountain that Moses gave the laws to the people."

"One of Jesus' journeys was made to the town of Carmel."

"It was on this mountain that Deborah assembled the Israelites to war against Sisera."

Speaking of Beersheba, one young lady gives this astonishing information:

"A queen who was one of Solomon's wives."

In regard to Aaron:

"One of the first prophets of Israel."

"His rod possessed miraculous power so that when he struck the rock in the wilderness, water gushed forth."

"Smote the rock with his rod."

Regarding Dorcas the following interesting facts were elicited from various members of the class:

"An early prophetess of Israel."

"She led the children of Israel in one battle and they were victorious."

"The grandmother of Timothy who, with his mother, educated him."

"Dorcas was a widow whose son died and was brought back to life again."

"A woman in the Old Testament who did a great deal of good."

Of Nathaniel we are told:

"He was the first man who went to Jesus at night to question him."

"Nathaniel was a prophet."

"A minor prophet."

Of Gideon it is said:

"Gideon is a town in Palestine."

"One of the tribes of Israel."

"Persuaded by Deborah to throw off the yoke of the Canaanites."

"A mountain in central Palestine. The battles connected with Deborah took place here."

Concerning Ruth:

"A Shunammite woman; I believe she was related to Saul."

Regarding Naaman we are informed that:

"He was a prophet of early Israel."

"The counsellor of Artaxerxes who plotted against Esther."

"There is a story connected with Nathaniel and his sheep."

"Husband of Esther."

"The man in the New Testament parable who went away, leaving his servants in charge of his estates."

"Was King of Damascus at the time of Esther. He was made to ride about the city, in some ridiculous costume which he had himself suggested as fit punishment for a man who had committed such a deed."

In regard to Barak:

"Barak was a man who led the forces against Deborah and was killed by her."

"One of the earlier Philistine kings."

"Priest of Baal under Jezebel."

"An enemy who oppressed Israel at the time of the Judges."

Regarding the biblical tests, some interesting comments were made. The first one was the words of Joseph's brothers, "Behold, this dreamer cometh."

The following are comments:

"Written when some people saw Jesus coming into the town and did not believe that he was the Christ. They thought that he was merely a dreamer."

"Said of Christ."

"Said in reference to Christ."

"References to some one who has religious ideas or convictions not in harmony with those of the author."

Upon the words of Daniel, "Thou art weighed in the balance and art found wanting," the following reflections, among others, were given:

"Words spoken by the apostle Paul in one of his letters to the early churches."

"Said by Christ."

Of the question of Jesus, "Where are the nine?" the following explanations were given:

"Said by Jesus in reference to the sheep; ninety came safely home, but nine went astray."

"Means the nine that were lost as contrasted with the ninety that were saved."

"Asked by Christ, referring to the disciples."

"Those who should have come have failed to appear."

Regarding the description of Moses' tomb and the words, "No man knoweth his sepulchre unto this day," we have these:

"Spoken of Jesus after his resurrection to prove that he had really risen."

"Refers to Christ's sepulchre and was said by John."

"The reference is, of course, to the death of Christ."

"It means that no one knows the future, what shall come hereafter."

The literary allusions and their explanations constituted the last section of the examination. None of them was difficult. They might have been extended indefinitely. The comments of these well-informed young people will give a fair idea of the meaning of literary allusions to the Bible in the mind of the average young person. Of the phrase, "Aramathæan Joseph," (Tennyson), it was said:

"Joseph, the father of Jesus, if he had one."

"The term means crowned or distinguished, and refers to Joseph as the father of Jesus."

"The husband of Mary, mother of Christ."

"Joseph of Aramathæa was one of the men who set forth in search of the Holy Grail."

Byron's allusion to the witch of Endor,

"Thou whose spell can raise the dead,

Bid the prophet's form appear,"

was thus illuminated by one, most of the class merely passing it:

"This reference is, of course, to Jesus and his miraculous power."

On Longfellow's reference to the "sifting,"

"In St. Luke's Gospel we are told

How Peter, in the days of old,

Was sifted."

we have the following comments,

"In reference to the three denials of Christ by Peter at the trial."

"Reference is to Peter in connection with circumcision."

Byron's line on Belshazzar's feast, "Jehovah's vessels hold the godless heathen wine," drew out this comment:

"The temple of Solomon was sacked by the Philistines, and the silver and gold vessels stolen and probably used by them."

"At the time that the ark was in heathen hands in Philistia."

The material afforded by this test is interesting as showing what limited notions of the Bible are held by many young people of otherwise competent training. The examination was significant not only for the misinformation given, but as well for the large number of cases in which the student totally failed to respond to the particular question.

Perhaps, considering the small amount of biblical instruction which the Sunday-school is prepared to furnish in the brief periods of time assigned to teaching in its classes, considering the almost



total lack of attention on the part of parents to the supreme need of teaching their children the word of God, and considering the strong secular and Roman Catholic influences exerted to exclude the Bible from the public schools and state universities, it is surprising that a group of students should exhibit even as much knowledge of the Bible as did these young people; and it is a satisfaction to record the fact that some of the papers were of high excellence. None

the less, a similar lack of acquaintance with American or English history or with the usual matters of literary knowledge would greatly depreciate the student's credit in the mind of an instructor. Is there not in this record material for reflection and inspiration for reform in the direction of larger attention to the teaching of the Bible?

## Did Joshua Stay the Sun and the Moon?

By Clark Braden

There was a poetic book "The Book of Jasher": "The Book of the Upright." As the writer of Judges appends to his account of the battle of Megiddo, The Song of Deborah and Barak, so the writer of Joshua appends to his account of the Battle of Beth-horon, a quotation from "The Book of the Upright." All know that there was no punctuation in ancient Hebrew MSS. Quotations were in no way distinguished from the language of the author. In the constant and frequent copying of MSS, the only way in which books were multiplied and preserved, quotations might be confused, mixed with the language of the author. This has occurred in Joshua X:11:12:13:14:15. Let us endeavor to separate and arrange the original and the quotations. Last clause of verse 11: "those who died by the hailstones were more than those whom the Children of Israel slew with the sword. And Joshua returned, and all of the Children of Israel with him to Gilgal. Is not this written in 'The Book of the Upright?'"

Then spake Joshua to Jehovah,

In the day when Jehovah delivered up the Amorites—

Before the Children of Israel

And he said before Israel:

"Sun: stand then still upon Gibeon;

And thou, Moon, in the valley of Aijalon."

And the Sun stood still, and the Moon stayed,  
Until the nation had avenged themselves upon their enemies  
The Sun stayed in the midst of the heaven,  
And hastened not to go down, about an entire day.  
There was not day like that, before or after it,  
That Jehovah harkened to the voice of a man;  
For Jehovah fought for Israel."

The poet in the Book of the Upright represents Joshua as appealing to Jehovah, as David represents himself as appealing to Jehovah, Psalm XVIII. The poet represents Jehovah as hearing and doing what Joshua craved, as David represents Jehovah as doing and hearing what he craved; controlling nature, the universe, in answering the petitions in each case. The poetic language quoted in Joshua is an embellishment of the battle, similar to the language of Deborah and Barak, Judges V:20:21.

From heaven fought the stars,

From their courses they fought against Sisera,

The river Kishon swept them away

That ancient river, the river Kishon.

These three poetic descriptions should be regarded as poetic hyperbole. Neither should be regarded as historic narration.

## The Story of Dilly

By Richard W. Gentry

His name was Smith. But we called him Dilly—just why nobody seemed to know, the genesis of the cognomen being forgotten. A tall, stooping, but powerful frame, great hands which stretched out like the wings of a bat, watery blue eyes, as lustreless as the life their owner led, all the superfluous meat on him used by the struggle for existence—such was Dilly as he went through the routine of his daily labor along with the machines in the shop near by. At the same time that the wheels and belts began their monotonous journey, the arms of Dilly, upon the belching bur-r-r of the hoarse whistle which would have stunned us all were we not so "used to it," began to swing a great hammer or crowbar upon the "wrecking track" outside.

It was a strange chance that had thrown Dilly and me together that day. I was there because I parted my hair in the middle, and the little lemon-faced old Dane, Charley Scow, had picked the hardest place in order to get rid of me by night. For I had gotten the "place" through a "pull." Dilly was there, no doubt, after weary and disheartening days of waiting, because not far away was a mud-colored little old shack with a tired woman and five children inside, two of them sick. Grocery bills and medicine bills were already overdue. His day's wages would tide things over. Mine would go to the tailor before college opened next fall.

As we closed our first day's labor about all in common between us was that we had both made twelve and one-half cents an hour. But when we closed our period of work together we were—brothers. And it is out of that same brotherhood that some suggestions are offered herein for the church's activity in the protection of adults in railway employ.

The term "protection," since we approach it from the view-point of the church, is interpreted in its broadest sense, not alone protection of life and limb, but protection of the whole man, physical, social and moral. We ask ourselves then point-blank the question: "What can the church do to ameliorate the present physical, social, and moral evils which are embedded in railway labor."

1. Physical. It was significant that more cars came to our wrecking track, popularly called "the penitentiary" by the other departments, than to the "rip track" (repair track) near by. What did this mean? Why, it meant that they came not for repair, but for reconstruction, their roofs leaky and rotten, their couplers worn, battered, and loosened, and out of date; their under-logs in bad condition, their "handbolts" hanging sometimes by the last few threads of the screw. As Dilly stood with wrench in hand and surveyed one of these derelicts, he spat out an expressive, elongated stream of tobacco juice and said: "Taint no wonder there be wrecks, is it?"

It was plain that the whole thought of this railway was money,

not men, and it was taking full refuge behind the fact that "a corporation has no body to be kicked and no soul to be damned." The rolling stock was allowed to "roll" about as long as it would. A wreck now and then seemed less expensive than the constant drain caused by thorough repairs. No doubt the road-bed was in little better shape.

If then, the church is interested in the welfare of railway employes, she must consider the following two questions: (a) The prevention of accidents. (b) The care of the disabled. Let us notice that the mere existence of the church has been a great factor. Railways have felt the impelling power of the teachings of Jesus along with almost every other force in the world. In the care of the disabled this is more clearly seen. When badly injured in the employ of the Santa Fe Railway in the wilds of Oklahoma, an employe was put on train and rushed to their splendid hospital at Topeka, Kas., where with perfect care he was soon discharged sound and well, at no expense. Recovery in a private home might have been doubtful.

But "an ounce of prevention is worth a pound of cure." Ministers should interest themselves and the people of their churches in the physical protection of railway employes. How many ministers ever go through a railway shop? What things they would see—and hear, if they did! The people of the church could be interested, in little side talks; a prayer meeting might be taken for such subjects now and then. Parties might make a visit to the shops. Who knows what a great power could be thus aroused for the passage of protective laws. The church has a great duty to perform. An immense mass of men are daily endangered in railway work. Let the church interest itself in the conditions responsible and join in a great popular demand upon the railways of our country to consider less the almighty dollar and more the infinite value of a human soul.

2. Social evils. The life of the average railway employe is a stern one. For many the work day begins at six and a hasty hour comes at noon. The work is often of such a nature that the worker is separated from his fellows. Thus there is created a real social lack in railway employ. One of the chief remedies is shorter hours. The man who labors hard physically for eight hours has had enough. Let him leave his work for some social recreation or intellectual improvement. Our railway towns should see that their Carnegie libraries contain reading matter applicable to railway life and men, to be enjoyed in their homes. Committees on church lecture courses should consider the people of the shops. Here the church has also a great work to do. Let her join in the reasonable and intelligent agitation for shorter hours. Let her consider railway employes in her social plans and life. Let the railways be urged to supply



social pleasure for employes, places of rest and reading and pleasure, as well as roundhouses and smokestacks. Let the Y. M. C. A. be encouraged in its erection of buildings in connection with railway works.

3. Moral and religious evils. Railway work is rough. And many of the workers are rough. As I carried in debris to be consumed in the boiler-room the fireman took keen delight in telling me stories that made me wince. Many a young fellow receives his first lessons in immorality and drink as he enters railway employ.

The church must get at railway men with the thought that they are God's children. The plane of their lives must be lifted up. (a)—By lifting up the planes of their employers. The hard, bitter, un-Christian attitude of large masses of workers, the atheism often found in labor councils, is but a reflection of the "grinding of the

masters." So many men have been to them as so many spikes or rails. Let the church help through agitation and education to put in railway office chairs men of Christian spirit, and it will do more good than the passing of any laws. (b)—Lastly, let the church in her religious teaching embrace as actively as possible the railway men. Under 1 and 2 she will already have done great things. For she will have lived out the story of the good Samaritan. And is not one of the surest ways of calling out the highest and best in a man simply to show him that you love him and want to help him?

When such an attitude as this in the church is strong and warm toward railway men, they will come unbidden within her doors, and in her various meetings will learn and take into their lives the things that be of God.

## The Voice of the Brotherhood

It is not our purpose to prolong this popular protest in our columns any farther than is necessary to give the brotherhood a good taste of the correspondence coming into the Christian Century office. We can by no means print all the letters we receive, and we can afford space only to small fragments or extracts of those letters we do print. Manifestly, two deep convictions are held by the Disciples of Christ: first, concerning liberty of opinion among us, and, secondly, concerning the sacredness of our missionary enterprises. It passes comprehension how a publisher, born in the Disciple cradle, identified in a public way with all our activities for two score years, could have lapsed even momentarily into the delusion that our brotherhood would tolerate such a policy as the Christian Standard set itself to execute.

Our fathers left sectarianism because they could not endure its bondage. They made provision in the fellowship they established for progressive, even adventurous, thinking. They discerned that personal attachment and allegiance to Christ was the ground of unity, while the life in Christ was greatly enriched by diversity in opinion. What an anomaly would it be if we, their sons, living too in a time much more congenial to freedom of thought, should be found retreating into the bondage from which they revolted!

Moreover, our missionary interests have become most dear to our hearts. In the earlier days the champions of the missionary enterprise found us unresponsive to the plain command of Christ and manifest precedent of the apostolic church. What vast output of energy from McLean and Loos and Isaac Errett to bring us to see that missions were simply our business here, that we had no other business! But today the heart of our plea is the missionary idea, and the conscience of the brotherhood is sensitive to any slightest finger-touch upon it.

We do not know a more brazen affront to the conscience of the

brotherhood than the threat of the Christian Standard to injure our missionary organizations unless a great representative committee truckled to its will! But we could not conceive a more strategic blunder in church statesmanship than that paper has made. Our brotherhood will endure much trifling with its liberty which it has come to take more or less for granted, but its birth-pains for the missionary enterprise are too recent and vivid to allow any false hand to be laid upon it.

The present controversy has many regrettable features. The revelations of the moral heresy of a paper that once was the symbol of kindness, fairness and progress breaks the hearts of hundreds of our brethren. The suffering inflicted on a princely soul whose life purpose has ever been to serve the brotherhood in which he was born cannot be characterized here even if it were becoming so to do. Injustice has been done. Some one is guilty of it. The greatest sin of all is not that against our unity in faith, nor against our liberty in opinion, but against our charity in all things. These sins must be faced in the Day of Judgment.

But the good Father has a wondrous way of making the wrath of man to praise him. This controversy will do more to make clear just what is in our plea than any crisis of our history. Many have been shouting the slogans without knowing their meanings. Many, unacquainted with the history of our early days, have had no vision of the breadth and grandeur of our plea. Our Centennial will be a peaceful and a joyous Centennial. Its celebrations will take on a consciousness, a vivid sense of value, which they could not have had without a discussion such as we have passed through.

So as we enter the New Year and gird ourselves for the March offering, the first-fruits of the Centennial harvest, we may thankfully say, "Hitherto hath God led us!"

You are giving us a great and needed paper. I may not endorse everything Prof. Willett says but I love him for his fine Christian spirit. Enclosed find my check to send "Christmas present" to ten of our preachers.

Union City, Ind.

T. L. Lowe.

I have perused with much interest Brother Willett's recent articles and trust there will be no recanting step taken by its editor. I feel sure there are many, many, in the east where the battle for religious freedom has been an arduous one who feel the same.

Glen Ridge, N. J.

A. A. Farrington.

Enclosed, find \$10.00 which you may use to send the paper to preachers or others where it will do good, and especially to vindicate the Christian standing of Prof. Willett, whom I admire very much.

Chicago.

Henry C. Johnson.

With hundreds of others, I am rejoicing in Dr. Willett's "Confession of Faith."

Wheeling, W. Va.

Rufus A. Finnell.

Dear Brother Willett.—I confess that prior to the time I went to Chicago to attend the Congress, I was somewhat prejudiced against you, but after reading the Century of November 7, I was thoroughly satisfied and subscribe for the paper. I wish you every success in this controversy and hope under no circumstances you will resign from the Centennial program.

Detroit, Mich.

A. E. Jennings.

You have done well to hold the controversy now being waged in our brotherhood to a single issue. The only statement of belief that should be taken into account is that which Bro. Willett makes over his own signature. The question which he presents therein for the contemplation of the brotherhood should not be confused with any other.

A recent experience of the writer is in point. A typhoid fever epidemic was raging in West Pullman. The local pastors were urged by the City Board of Health to co-operate with them in their efforts to stay the ravages of the fever and to speak of it from their pulpits. The writer did so. The next day one of the leading dailies gave a report of the sermon, with a stickful of type in quotation marks. While the report did him no dishonor, he vows absolutely that he never uttered a single word attributed to him in the quotation.

Prof. Willett has said that the newspaper reports not only misrepresent what he said, but also the spirit of his utterances. No one can, therefore, honorably persist in making capital of such reports. This great Christian Union movement of ours if it is to preserve itself intact, must grasp the fact that while we must agree to agree in a few things, we must also be tolerant of belief with regard to a great many things.

Chicago.

G. I. Hoover.

C. C. Morrison. Dear Brother:—Moving and opening my work in a new field has made me a little tardy, perhaps; but still I want to put in my protest against the resignation of Prof. Willett from the Centennial program. For a century we have been emphasizing the "one faith" and the New Testament terms of fellowship. To force Prof. Willett from the Centennial program, or to hurl at him the epithet, "infidel," would be to repudiate our own position. A few days ago a prominent Congregational minister said to me, "Are you people going to follow the lead of the Standard and sit down on Prof. Willett and such men? If you do, it seems to me you will have to be classed among the 'creed-bound denominations.' We will not do it; we will be free."

Kalamazoo, Mich.

H. D. Williams.

The writer of the following is one of the best known leaders of the Brotherhood.

My dear Professor: Did it ever occur to you to test the question of your orthodoxy in the U. S. Courts? If I were in your place I think I would give some men a chance to prove the truth of what they say. Perhaps you have thought the matter all over and have deemed it wise to keep away from Caesar's Courts. I fear I have not grace enough to do so.

Hoping that you may be able to prove triumphant against the senility, the juvenile obtuseness and the assinnity arrayed against you from bitter jealousy, and that you do not fail to appear on our centennial program, I beg to remain, very truly yours,

Salem, Indiana.

W. C. Cauble, M. D.

I am glad you are staying right in the position where the Committee on Program for our Centennial placed you. I presume this thing has to be fought out, and I assure you that a great host of us disciples are thoroughly tired of the dictatorship that has hung over our brotherhood for the several years past. Stay at

## The Voice of the Brotherhood

your post. Victory for the right is in sight and the humiliation that it causes you now is only binding you closer to the real heart of the brotherhood.

Elyria, Ohio.

John P. Sala.

I have felt, Brother Willett, that you made a mistake in being so patient and kind and Christian the past ten years with the thought that you would finally win thereby. With true Christian men and women you have won but such splendid graces as you possess, and have shown during the days of the un-Christian warfare on you—your teaching, character, etc.—avails nothing with the un-Christian gang trying to ruin you and our freedom in Jesus.

Port Arthur, Ontario.

O. D. Maple.

I am not a preacher, not an educated man, only a plain, blunt blacksmith, but I have seen you and heard you speak, have felt the clasp of your hand and sat at dinner at the same table with you. And I want to hear you in Pittsburg this fall, and I hope you will receive such inspiration from God's Holy Spirit that you will be enabled to break down all opposition to you as a teacher.

Stanton E. Hoover, Supt. Sunday-School.

Croton, Ohio.

Your "My Confession" Series! You have acted wisely in thus defending your views over your own signature. These articles, along with the responses and discussion evoked, ought to go a long way toward clarifying the atmosphere. It seems to me they should be put into pamphlet form (after the plan of A. McLean's "Barred from the Standard" leaflet of last year) and forwarded to every leading thinker and writer among us.

W. P. Keeler.

Chicago.

Dear Brother Morrison:—God bless you in your grand and important work of the hour. Enclose find check for \$1.50 to send Christian Century to fifteen of our preachers. You can use my name if you see best for I am not afraid of the "Standard" and God pity the man that is. But therein is our danger for it can abuse a man and ruin his life and work and we have no recourse. Never did I give \$1.50 with more good will and joy than I do this offering. Now do your best and see that every preacher in the church receives the Christian Century for the next six weeks.

Salina, Kansas.

J. C. McArthur.

Please find enclosed \$10 to send the Century to one hundred preachers. You are certainly getting up a valuable paper. All the fair-minded will appreciate the truth you are publishing, and we insist on your staying on that program at Pittsburg. You have a message that all the brethren who are loyal to Christ want to hear.

Covington, Ky.

S. G. Boyd.

I am constrained to think the great body of our brotherhood will want you to fill your place on the Centennial program. I don't think the voice of this great people has been spoken, on this subject, in the columns of the Christian Standard.

Salem, Ohio.

J. W. Reynolds.

Dear Brother Willett: I am deeply grieved, I am amazed that the Missionary Secretaries should ask you to resign.

The great body of Disciples who love and trust you do not for a moment imagine you are coveting a place on the program, but believing you to be the prophet of a better day soon to dawn they want you on that program.

North Vernon, Ind.

J. P. Rowleson.

If Dr. Willett is forced to retire from his place on our Centennial platform, then alas for our boast of liberty in Christ. Alas! for our boasted love of learning and freedom.

Kansas City, Mo.

T. P. Haley.

Dr. Willett resign? What for? He's a Christian; he's a Disciple; he's competent; he's without a peer upon the platform, and his character is beyond reproach. Why, then? Why? For the sake of peace? But there is no peace. For more than ten years to my personal knowledge, the Christian Standard has been attacking some good man or cause and will probably continue to do so until an economic danger is scented.

Harvey, Ill.

W. D. Endres.

I do not consider this a question of expediency; expediency has absolutely no place where freedom is involved. Personally I do not believe that one dollar of missionary contributions will be sacrificed by a firm stand in this matter. But I would rather see every dollar sacrificed than to see our entire position as a brotherhood jeopardized, subverted, annihilated. In my mind this is a time to die in the last ditch, if that were necessary. The language is a trifle heroic, I know, because no one is going to kill us in the last ditch; no one is going to turn us out of the brotherhood; they can't. But if they were, it seems to me right here is the ground on which we should give our last gasp as free citizens in the Kingdom of God.

Kansas City, Mo.

Burris A. Jenkins.

I am unalterably opposed to the resignation of Professor Willett from the program of the Centennial Convention. I believe in and crave peace, but not at the price of liberty. The only peace and success worthy of our great plea must come through the exercise of Christian love and charity by all, toward all, believing in the Sonship of Jesus.

Philadelphia, Pa.

Levi G. Batman.

Dear Brother Willett: It does our hearts good to feel our faith in you unshaken. We are glad you are to speak in Pittsburg.

Royal J. Dye, M. D.

Missionary to Africa.

The practical question now is whether our great missionary interests are to be knifed by men whose opinions differ from the opinions of the Centennial committee.

Valparaiso, Ind.

Bruce Brown.

The attack on Willett is a direct attack on our missionary work and should not be allowed to go unrebuked by a great brotherhood. The idea of not supporting our missionaries because this or that man appears on a convention program is absurd. The man who makes such an excuse is searching for an opportunity to follow the desire of his heart.

Decatur, Ill.

O. W. Lawrence.

May God's blessing rest upon you in your stand for the truth. Let your courage fail not.

Cleveland, Okla.

H. F. Reed.

Permit me to register my protest against the withdrawal of Professor Willett from the Centennial program. The question at issue is not whether we endorse his views in matters of biblical criticism, but whether we shall abandon our time honored motto: "In faith, unity; in opinion, liberty." The principle of Christian liberty is at stake. Whatever they may think of his critical opinions, all who know Professor Willett are convinced of his loyalty to Christ. He ought to stay on the program.

Columbia, Missouri.

J. W. Putnam.

Is not the demand that Professor Willett resign because he does not hold a certain philosophy of miracles a return in principle to the very thing against which our movement is a protest? The question at issue is not whether his philosophy of miracles is true or false, but what have his views upon that subject to do with his representing the brotherhood? Must we as a Christian brotherhood agree upon a philosophy of miracles before we celebrate our Centennial? If so I fear we will have to set a later date than October, 1909, for the celebration.

Cedar Rapids, Iowa.

G. B. Van Arsdall.

If we are to insist upon a dead and monotonous uniformity and strangle that spirit that permits variety and unity to go hand in hand, we are a mistake. If our plea is not large enough for all who love the Lord in sincerity, it is not a union plea, but a sectarian plea.

Woodland, Kan.

J. M. Lowe.

I want to register my protest against your resigning from the Centennial program. Do not do it. We need men now. It will not help matters in the least for you to resign. It may conciliate some few conservatives but the rank and file will resent it. Our missionary societies will suffer worse in resigning than in remaining firm in the right.

North Bend, Neb.

J. E. Chase.

I heartily endorse the action of the Centennial committee in refusing to request Professor Willett's withdrawal from the program.

Greenfield, Ind.

V. W. Blair.

Editor Christian Century: I am not in sympathy with some of the views of Prof. Willett, but the opposition to his appearing on the Centennial program I regard as not only very discreditable, but also as out of all harmony with the spirit of our movement. We have all along stood for Christian liberty and we cannot surrender any of that liberty now.

Danville, Ill.

S. S. Jones.

In answer to the question, "Should Professor Willett Resign?" I say no. I believe that a worse thing could not befall our people and the cause of Christian union at this time than to take Brother Willett's name from the Centennial program at the dictation of the Christian Standard.

Blue Mound, Ill.

E. T. Clements.

Having just read the article in the Christian Century of November 14, headed "Should Professor Willett Resign?" having in view the coming Centennial program in which he has a place, I wish from a personal standpoint to register an emphatic no! My fellow ministers of this section whom I have met recently are of the same very decided opinion.

Very sincerely yours,

Hoopeston, Ill.

Lewis R. Hotelling.

To the Century: I would be pleased to have the Disciples come up to their Centennial in perfect harmony. I would be pleased to have the missionary societies make the best reports in their history. But there is something more important than peace and finances, and that is the liberty of which we have boasted for a hundred years. Hence I protest against Professor Willett withdrawing his name from the Centennial program.

Cincinnati, Ohio.

A. W. Fortune.

Editors Christian Century: Basing an opinion on the magnificent address which Dr. Willett delivered at the Presbyterian Church in this city during the convention, I would consider it a great misfortune not to have the privilege of hearing him again, in Pittsburg.

New Orleans, La.

W. M. Taylor.



## The Voice of the Brotherhood

I am unable to see what particular phase of our work we can fitly celebrate at Pittsburg if we go up thither with this blot upon the 'scutcheon of our religious heredity. I sincerely hope that you upon your part will stand firm, contending earnestly for the goodly inheritance which has ever been ours.

Columbia, Mo.

Charles M. Sharpe.

The question as to whether they or I agree with Willett's interpretations is not before us. He holds to the fundamental verities of the Christian religion as firmly as any. The whole question is one of freedom in Christ. It will be a dark day for the Disciples of Christ when we must submit to such standards as are now being erected before we can speak in public.

Springfield, Mo.

F. L. Moffet.

I am rejoiced to see that you have drawn the sword and thrown away the scabbard, and now "lay on MacDuff and d—be he who first cries, hold! enough!" The insolence of The Standard has become unbearable. I hope it isn't true that you are declining to appear on the Centennial program. A nice lot of people we would be going up to our Centennial wearing a dog's collar on our necks. Above all let us be free, Centennial or no Centennial.

Spokane, Wash.

J. W. Allen.

To the Christian Century: I pause for a moment in the midst of a great revival to enter my most earnest protest against Brother Willett resigning from the Centennial program. If the time has come when one man can browbeat a million freemen in Christ Jesus we ought to know it. If anyone is to resign let him resign whose hands are red by the life blood of our missionary societies, who has put Christ to shame oftener, who has caused more grief and bitterness, who has stirred up more strife for six or eight years than any other man or set of men in our brotherhood. God cannot hold this man guiltless. Let him resign. Let us exalt Christ.

Salina, Kan.

David H. Shields.

This Cincinnati apostasy must be arrested in its downward and destructive tendencies. It is the mightiest force for the ruin of our cause that has ever appeared in our history. As Peter said of certain of the sect of the Pharisees, so say we: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear."

Indianapolis, Ind.

W. L. Hayden.

Dear Brother Willett: I wish to express my approval of the course you are pursuing in the Centennial program controversy. I well understand that you care nothing for the mere fact of being on the program, but there is a great principle involved in the attitude of our brotherhood toward those who differ in matters of opinion from the traditional views of things.

Boise, Idaho.

A. L. Chapman.

If you withdraw, the fight is hopeless. In view of that for which you have always stood, in view of the cause of liberty of conscience, I hope you will not withdraw out of any personal feelings of modesty.

New York.

Yours sincerely,

J. P. Lichtenberger.

I have never felt it my duty to declare myself before over the many controversies which have been going pro and con but I could not resist the impulse to assure you of our belief in you and to urge a firm stand for principles which you believe to be true.

Table Grove, Ill.

W. L. Hipsley.

You have the truth, you have the favor of God, and it seems to me that the Century has struggled along for just such a time as this.

Cincinnati, Ohio.

J. H. Fillmore.

I want to protest against your resigning from the Centennial program. I recognize the unpleasant position in which this controversy has placed you. I know that you never sought the place, nor coveted it as a personal matter. But I also know that the Centennial will be ruined for multitudes if you are not on the program.

Troy, N. Y.

Cecil J. Armstrong.

Editors of Christian Century: Your center shots at the would-be archbishop, Russell Errett, are grand. Continue the war! If you give up now, go to Pittsburg and elect Errett and Lord dictators of the Christian, then come home and wait for your orders. In the name of heaven stand by the Eight (8) on the Centennial program who said, "no man shall dictate who shall speak at Pittsburg."

Salina, Kan.

J. C. McArthur.

I see no reason why H. L. Willett should not give an address at Pittsburg. I expect to go to the Centennial and shall hope to hear him.

Grand Rapids, Mich.

H. F. Barstow.

C. C. Morrison, Editor Christian Century: Now is the time to stand by the guns. Professor Willett is right. The far larger part of the better brains and hearts of the Disciples know that he is right in this controversy. Is so great a people with such a heritage of heroism, to now fear such a paper as the Standard?

Denver, Col.

Jesse B. Haston.

My Dear Dr. Willett: Having carefully read your "Confession of Faith," as published in successive issues of The Christian Century. I wish to say that I think you "stand on the platform which

the fathers of this reformation declared to be sufficient for the people of God."

May I also express the hope that you will not resign the place assigned you on the Centennial program. This I do both as an act of simple justice to a fellow Christian and fidelity to the spirit of liberty which has always characterized the Disciples of Christ. Wishing you every blessing, I remain in all Christian affection,

Your friend,  
Springfield, Mo.

N. M. Ragland.

Editors Christian Century: It has been with a pained heart that I have followed the attack on Professor Willett by some of our brethren. It would be a severe blow to our plea for liberty if he were removed from the program.

Augusta, Ga.

Howard T. Cree.

It is not strange that the Brotherhood is everywhere stirred to action over the threatened loss of a principle that has been dear to the Disciples of Christ from the beginning. We do well to make a most determined stand in defense of their great boon of liberty in Christ. The New Christian Century has "come to the kingdom for such a time as this." But it seems to me that there is involved in the present situation a peril much more grave than even the loss of liberty; namely,—the possibility that we shall allow ourselves to be dominated by a spirit of unbrotherliness. That this is a very mild term to apply to the wholly unwarranted and unjust attack upon Dr. Willett, must be evident to every fair-minded person. To acquiesce in the request of his traducers is practically to involve the whole Brotherhood in the approval of this un-Christlike spirit.

Some day we shall learn that there is but one supreme test of the Christian life before which all others pale into insignificance. That test is plainly taught in the following passages, which might be multiplied manifold. "A new commandment give I unto you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one for another." "Beloved let us love one another, for love is of God, and every one that loveth is begotten of God. He that loveth not, knoweth not God, for God is love.

"Now, abideth faith, hope, love, these three, but the greatest of these is love."

Could we come up to Pittsburg with the spirit of these verses enthroned in our hearts, and exemplified in our lives, I think the great Master of us all would excuse every other lack, and it is very certain that the world would open its eyes and ears, and give earnest heed to the message which such a church would bring. Those who exalt the letter above the spirit are convinced that the world's supreme need is a church whose outward form is patterned after the apostolic model, but to all others it becomes increasingly apparent that what the world most needs is a church that has caught the Master's spirit of love and good-will, and spends itself in passionate service in the interest of the higher life. Given a membership whose transformed lives find expression in their very faces, and we shall have little need of startling schemes to attract the people. They will of their own accord come, asking to know the secret of such a change. For such a church the world is waiting, and only such a church has a mission to this age.

In our one hundred years of history we have borne a great message, and laid the foundation deep and strong. Now it is time to rear the super-structure. First Principles are all right in their place, but to live forever in their atmosphere is certainly to crystalize and lose all vitality. The age of dogma has passed, and the era of life has come. If we claim a superior truth, there is but one way to prove it to this age, and that is by a superior life. May the great Master of us all help us to rise to a new sense of our responsibilities, and to a new faith in our possibilities. "Forgetting the things that are behind and reaching forth unto those that are before let us press on toward the goal."

N. Tonawanda, N. Y.

William Clark Hull.

### YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with \$3.00. This applies to ministers who are not now subscribers as well as to those who are.



## The Voice of the Brotherhood

### AN ENTIRE OFFICIAL BOARD SIGNS A PROTEST.

Whereas, an unfortunate controversy, which threatens the peace and spirituality, the freedom of thought and speech, and the missionary activities of our brotherhood has arisen; and

Whereas, The Third Christian Church, which has always felt an interest in and contributed to the various branches of our organized work, has proudly proclaimed our "unity of faith, liberty of opinion and charity in all things" to the people that have waited upon its ministry—be it, therefore,

Resolved:—That we, the officers of the Third Christian Church, deeply deplore the bitter controversy, now going on in our brotherhood journals, and likewise the secretarial tendencies that have called it forth.

2. That, while H. L. Willett and the Centennial Committee have been made the objects of attack, we feel that a great, fundamental principle of Our Plea is being jeopardized and that every loyal Disciple of Christ should rally to its protection.

3. That we have perfect confidence in H. L. Willett's loyalty to Our Plea, and his ability to stand as one of the Brotherhood's representatives upon our Centennial platform; that his resignation or enforced retirement would result in a future crisis, similar to or worse than the one through which we are now passing; that we urge him to remain upon the program of the Centennial Convention; and that we also urge the Committee to refrain from either retiring him or dissolving itself.

4. That neither H. L. Willett nor any other person or outside influence has, in any way, inspired this action upon our part.

5. That these resolutions be spread upon the official minutes of The Third Christian Church, and that a copy be sent to the Christian Evangelist, The Christian Standard and to the New Christian Century.

Signed,

George P. Rutledge, Minister.

J. B. Vandersloot

William F. Knott

J. H. Clayton

G. P. Lemont

C. P. McCallie

Clarence H. Chain

Geo. H. Grone

W. T. Estberg

Geo. B. Moore

Henry C. Jones

I. Crum Sithens

John W. Butterworth

Wm. R. Tustin

Elders.

Deacons.

Trustees.

Mr. C. C. Morrison, Editor of the Christian Century:—I am sorry to have to write this letter, but upon reading the Christian Standard this week and taking into consideration the names of some of the men who have come to help defend the stand taken by Bros. Errett and Lord. In the first place this is a most deplorable demand made by two brethren to make an attack on one of our brothers who has the ability to defend the Gospel of Christ and has always given to us who want to be fair and honest the same right to think and reason as he has claimed for himself. Shall Brother Willett resign on the program? No—ten thousand times, No. I have been preaching the simple gospel for thirty-three years and have baptized 2,845 people into the Church of Christ and was in the field for victory in his name through the truth when some of these men who are making such a large stir were boys and small boys at that, and I have read with care the most of the articles on which the two brothers above named have based their demands for the resignation of Brother Willett and I say frankly that I fail to see anything that would shake the faith of the weakest Christian. Muncie, Indiana.

J. D. Lawrence.

The war on Prof. Willett is entirely out of harmony with the program of unity set out by the Declaration and Address which the centennial is proposed to celebrate. "A manifest attachment to our Lord Jesus Christ in faith, holiness, and charity, was the original criterion of Christian character—the distinguishing badge of our holy profession—the foundation and cement of Christian unity."

"But that all the members should have the same identical views of all divinely revealed truths; or that there should be no difference of opinion among them, appears to us morally impossible, all things considered." Such are some of the words of that memorable document, which should be better understood at this time. The plea for union and principles of the same need to be emphasized by their application to the present situation. Instead of persecuting Prof. Willett and seeking to have him removed from the program of the centennial we should rejoice that he, along with others of diverse views but of unquestioned Christian character, can appear on the same platform as an exemplification of the Christian unity for which we have been pleading this hundred years.

But it is said that Willett does not agree with the great majority of the brotherhood and therefore should not be allowed to represent them on the program. Who, then, can be on the program to represent the rest of us? For there is no teacher but what will teach some things that others will criticize.

It may be true that some of the views of Prof. Willett are different from what the rest of us have held in the past. This may mean that he is in error, and it might mean that the rest of us have not yet learned all that is to be known of God's universe of truth. Let Willett stay on the program and speak his message and let the rest of us hear him with patience and reject what we cannot accept.

Chattanooga, Tenn.

E. C. Wilson.

### SHALL WE HAVE A RELIGIOUS BOSS?

I am satisfied that the department of "Biblical Criticism," as conducted by J. W. McGarvey, in the Christian Standard, does an injustice to the Christian Church for the following reasons:

First. He persists in making tests of fellowship of things that are neither commanded nor prohibited by Jesus or any of the New Testament writers.

Second. He makes a test of fellowship of things that no man knows or can know in this life. As an illustration, the chronological order of the books of the Old Testament is a thing that neither McGarvey nor any other man knows. Nor is it essential that any one should know.

Third. He makes a test of fellowship of the mysterious relationship of the Father, Son and Holy Spirit, a thing that he knows no more about than ordinary mortals, a thing that each and every man must settle for himself.

In regard to this question every man must form his own conception if he ever reaches a conclusion at all. This question has been threshed all the way from the Nicene Council in the Fourth Century, down to Lexington, in the Twentieth Century. And you may gather all that has been said on the subject and you will not find sense enough to make one little batch of nonsense! Thousands of good men and women have lost their lives because they could not give a satisfactory explanation or definition of this relationship. Phillip, the Evangelist, was satisfied when the Eunuch said, "I believe that Jesus Christ is the Son of God." He did not ask him to explain any thing. No man should be expected to explain anything that is a matter of faith. Matters of knowledge may be explained, but so long as anything is a matter of faith, it can not be explained. I believe that Jesus Christ was telling the truth when he said he is "the Son of God." But I do not claim or pretend to know all that is contemplated by these words, "Son of God." But one thing I do claim and that is the right to put my own construction upon these words, and I also affirm that no religious boss shall be permitted to construe these words for me. And if I get them wrong I shall blame nobody but myself; but I expect to settle all my business with the Lord myself. Therefore, no heresy-hunter, theological detective or religious boss need apply.

Fourth. He makes of inspiration a test of fellowship, a thing that is nowhere taught as a matter of faith. Inspiration simply is spoken of in the Bible as God's method of giving truth to the world. But theologians have always been more concerned about the method than they have been about the thing revealed.

Fifth. The Campbells, Scott and Stone bade adieu to sectarianism a century ago in order that they might find some place big enough to allow a man to think and express his thoughts. Finding no such place within the bounds of any religious bodies, they began this restoration movement. And it seems that J. W. McGarvey, J. A. Lord and others want a respectable portion of the workers in this movement to go to the one hundredth anniversary of this movement, bound in chains! This would be in fine taste for a people whose aim was to get clear of sectarian bigotry. If the program committee want to put Willett on the program at that meeting, I say let them do it. Willett has not hurt our cause half so much as those who are making the fight against him. Suppose the friends of Willett were little enough to say, "We will do nothing for the Foreign Missionary work, or our colleges, and will not attend the meeting unless Willett is given a place on the program."

I think the time has come to make J. W. McGarvey and The Christian Standard know their places. I think it time they were given to understand that there are other teachers and colleges beside McGarvey and Lexington, and other papers besides The Christian Standard. I think it high time that they be given to understand that there is no room in this movement for theological bosses or detectives or religious censors.

So far as I am concerned I believe in the pre-existence and the miraculous conception of the Christ, but I have seen men who were as good and smart as I who did not believe it. These men are willing to accept Christ for all he is to them, and that is all any man can do. It is not at all hard for me to believe this doctrine. For it seems reasonable to me that if God could produce the first man and woman without any parentage at all, he could certainly produce the Christ with a half parentage. This is all the argument I want on the subject. I have taken men into the church who did not and could not see this proposition; I now recall three men who did not claim to believe this proposition as it is usually believed. They were all good men and one of them, I think, was as good and as devoted Christian as I ever knew. But I would not have you think that I did this without the authority of Christ. In the goodness of God and the mercy of Christ this question is thoroughly covered by the Son of God in his teaching. Please turn to John 14:11 and read his words: "Believe me that I am in the Father and the Father in me; or else believe me for the very work's sake." That is, if you can not understand the exact relation that exists between me and my Father you can understand the works that I do, for the works that I do bear witness of me. This scripture, to my mind, thoroughly covers the whole ground and is, to me, perfectly satisfactory.

And I give it as my candid belief that unless the brotherhood calls a halt on J. W. McGarvey and the Christian Standard, there will be an open rupture in the Christian Church before ten years. The people of this movement will bear some things all the time, and all things some of the time, but they will not bear all things all the time.

Seymour, Texas.

H. M. Brooks.

## CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

## Creeds

**The Correspondent:** "In your personal creed I missed a statement of your belief in the resurrection. I wish you had included it."

I certainly intended to do so. I said "I believe in Jesus the eternal" and "I believe in Jesus the victorious." I now add "I believe in Jesus the resurrection." I was not attempting to write a full theological creed. My intention was similar to that of Ian MacLaren when he wrote: "I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in a clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the beatitudes. I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God."

Many true doctrines are not included in this brief statement; but it expressed a working determination of Dr. Watson's inner soul.

## The Christmas Period

**The Correspondent:**—"It is the gladdest season of the year. It is the children's time. The Spirit of heaven and childish glee is upon us all. A blessed impulse to give fills all hearts. Parents and children draw close together in the story of its mystery. Friendship has a warmer grasp. Even enmity leaves the souls under the spell of this Christmas spirit. It brings the message of love, the real message of this season. Is it not the only message?"

## THE CHRISTMAS ANTIPHONAL.

No, it is not the only message, but it has an important place. There is a great "divide" in history, not many "divides," just one. From it the millenniums stretch backward into darkness. From it they stretch forward into light. At the top of the "divide" is the cry of a babe.

The cry of this little babe in Bethlehem's manger rings out the old age and rings in the new. The cry of this babe marks the change of all the calendars of the world. But it does vastly more, it marks the bursting upon the world of the full-orbed sun after a long, long twilight.

In the millenniums before the cry of the babe, men tried to see clearly but there was not sufficient light. Partial darkness covered the face of the earth. The populations looked up into the heavens, but they saw not the sun in its fullness. Throughout all the Old Testament there is but twilight, and other nations did not have even the light of the Jews.

## Loneliness—God Made Flesh.

The cry of earth was "Why standest thou afar off, O, Jehovah?" God was distant. Darkness was round about his throne. His voice could be but feebly heard and but partially understood. Doubtfulness possessed humanity's heart with regard to his concern and providence. In despair, souls cried out, "Oh, that I knew where I might find Him!" "Why standest thou afar off?"

And then there was the cry of a babe. A poor weak little fragile life had come into this world. Poor and unknown to earth's great. It seemed insignificant, except to the mother that gave it birth. But it was heaven's answer to the complaint that God was cold, distant, and unconcerned.

This babe was Immanuel, God with us. Men had seen God in his event of creation; they had seen Him in his starry heavens, his mysterious seas, and immense land expanses. They had seen Him in the movements of history—and had called Him Lord of Hosts, and God of battles. They had heard his thunderings and had seen the flashes of his anger.

But they longed for a tenderer message from Him, they desired to see his heart more plainly. They were children hungering for affection. In their darkness they wanted light; in their guesses they sought for certainty; in their loneliness they hungered for a companion and a near friend.

Then there was the cry of the babe—God with us.

Thus did God humble himself. Thus did God draw near to men. Thus did the Creator nestle very near the hearts of our doubting race.

The cry of earth on that first Christmas morn was that of despondency, the gloom of twilight. It was the cry of lost children seeking for their father.

Then came the cry of heaven, the cry of Mary's babe, from the manger of Bethlehem—and thus was formed the antiphony of Christmas. The discords of earth were answered by heaven's voice, the cry of the babe, Immanuel, God with us. God had become flesh and dwelt among us. Since then seeing God in Jesus he has been near to us. His heart has been revealed, darkness has been dissipated. Earth's discordant noises have been stilled by heaven's glad song.

## Enmity—Peace.

There are other parts of our antiphonal Christmas song.

There was enmity in men's hearts.

Before the cry of the babe in Bethlehem's manger hatred and war were the law of life. Everywhere there were clashings of the children of men. Even the sweet songs of David are marred by their imprecations. A life for a life was Old Testament law. Ruthlessly did the Hebrews moving in the twilight of God's revelation massacre their neighbors. War and rumors of war were the order of the old dispensation. Tribe fought against tribe, nation against nation.

The clash of arms, the groans of the oppressed, the agonizing cry of the weak were earth's contribution to the antiphony. Then heaven responded with "Peace on earth, good will to men." This was a glorious response. How sweet the message sounded above all the din of human strife. We had hints from Old Testament prophets that the heavenly choirs were practising for some such antiphonal response.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

"Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."

The new song was "Peace on earth, good will to men."

He would expand the spirit of Christmas to all time. He would have a brotherhood of love. He would cast out all hatred and war: and make love to fill full every heart.

There is still the noise of hatred on earth. There is still the selfishness that oppresses and robs. There is still the poverty that makes bad. There is still the wealth that makes bad. There is still the calloused human heart, and there are still the little children who have no chance to learn of the Babe of Bethlehem.

But "Peace on earth, good will to men" is still a sweet and transforming song.

It sings from the skies. It sings out of the life of every page of our New Testament. It sings from our literature.

"A man's a man for a' that" and "a' that" is our tribute to the universal man. The wise man who lingered to give succor and cheer and thus missed his Lord did not displease him. "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Every poet since the beginning of our era has breathed upon more of Christ's spirit, the spirit of love. In "The Search" Lowell finds Christ not in nature or in temple. But in these concluding stanzas he tells us where.

"So from my feet the dust

Of the proud world I shook;

Then came dear Love and shared with me his crust,  
And half my sorrow's burden took.

After the World's soft bed,

Its rich and dainty fare,

Like down seemed Love's coarse pillow to my head

His cheap food seemed as manna rare;

Fresh-trodden prints of bare and bleeding feet,

Turned to the heedless city whence I came

Hard by I saw, and springs of worship sweet

Gushed from my cleft heart smitten by the same;

Love looked me in the face and spoke no word,  
But straight I knew those footprints were the Lord's.

I followed where he led, and in a hovel rude,

With naught to fence the weather from his head,

The King I sought for meekly stood;

A naked, hungry child

Clung 'round his gracious knee,

And a poor hunted slave looked up and smiled

To bless the smile that set him free;

New miracles I saw his presence do—

No more I knew the hovel bare and poor,

The gathered chips into a woodpile grew,

The broken morsel swelled to goodly store;

I knelt and wept: my Christ no more I seek,

His throne is with the outcast and the meek."

Heaven's response "Peace on earth, good will to men" is being sung into an increasing number of the men of today. Many have heard and heeded this cry of human emancipation. Everywhere there is the determination to uplift the weak.

All have felt the tyranny of sin.

To these, to all, Jesus becomes an example, an inspiration, a Redeemer.

(Concluded on page 15.)



## DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

## Dr. Errett Gates' Analogy

In a recent number of the Christian Century Dr. Errett Gates, in an article on "What Makes a Christian?" says that analogies are misleading. He then proceeds to use one that amply illustrates the fact that some analogies are certainly misleading. Pardon me if I speak plainly and say that he misses the mark almost as far as another writer in the same issue (Dec. 12, 1908), Mr. B. W. Rice, when he calls a "Fable of Two Buck Deer" a parable. There is certainly a wide difference between a fable and a parable. So there is a wide difference between the analogy used by Mr. Gates and the analogies usually employed to illustrate conversion.

There is certainly a difference as wide as the poles between transformation of character and the transformation of one kind of being into another. The transformation of a foreigner into a citizen is certainly different from the transformation of a human being into a man-like ape. The transformation of flour into bread would certainly be different from the transformation of flour into stones. Can Mr. Gates logically place his analogy of the transformation of a man-like ape into the human family in the same category with that of the process of naturalization or of marriage?

I do not know how this article will sound in print if read aloud, or if read at all, or if it ever finds its way into print. But I think I do know my own heart in this matter. I am a sincere seeker after truth. I preach for one of our most progressive churches in the west, a large and growing church, whose chief business is the making of Christians, and I feel that I cannot be anything else than a sincere seeker after larger truth, come from whatever source it may. I have read after Prof. H. L. Willett for years and have revised my ideas very largely because of his influence upon my life. I am more eager for larger truth today than ever before in my life. The congregation I am ministering to has enlarged in numbers very greatly and I feel that I owe these new Christians especially a large debt. I must pay it.

I. But am I a mere legalist when I use the illustrations of marriage and naturalization and that of the Fatherhood of God in illustrating conversion to Christ? Am I a mere legalist when I perform a marriage ceremony? Is the judge a mere legalist when he takes the oath of a foreigner? Is the foster parent a mere legalist when he adopts a child, according to the process required by law? Do not these require a different process altogether than would the changing of an animal into a man, if that were possible? In the one it is a process by which a human being is transformed into a different state, condition or relationship, whereas in the other it would be the transformation of one kind of being into a different being. His analogy in my thought (and I say it respectfully) is no analogy at all. I am more than anxious, however, to know the whole truth in this matter, and am willing to read unprejudicedly any further light that may be given on this subject.

Yours Respectfully,

Davenport, Ia.

S. M. Perkins.

## REPLY.

I thank Brother Perkins for the strictures he has made upon my treatment of the subject, "What Makes a Christian?" And I avail myself most eagerly of an opportunity to state more fully what I conceive the nature of the Christian to be.

My conception of a Christian is that it is nature, not law or relation, that makes him one. A Christian is a Christian by virtue of what he is in himself by nature, morally and spiritually. It is not law or ceremony or even obedience to law that makes a Christian. If the obedience is due to fear or prudence or self-interest, and not to the law of the right, it is not Christian obedience. Righteousness alone constitutes the Christian nature, according to the teaching of Jesus; and that righteousness is not merely right action, but right motive. Such seems to be the thought of Jesus in the Sermon on the Mount. A Christian is not one who does as Jesus did, but one who does as he did from his motive. "Take heed that ye do not your righteousness before men, to be seen of them."

## Love, the True Motive.

There is righteousness and righteousness. What could be more religious than prayer, almsgiving, and fasting; yet Jesus warned his disciples against them as they were practiced by the scribes and Pharisees. He called it hypocrisy—mere acting. They did those things to be seen of men. Is it any better motive to do those things to escape from punishment?

Paul goes so far as to say that one may have the miraculous gifts of prophesy, of tongues and of knowledge, but if he have not love, he is as sounding brass and a clanging cymbal. One may bestow all his goods to feed the poor, and give his body to

be burned, but if he have not love, it profits nothing.

It is the love that forgets self—the love that gives and expects nothing in return—not honor, or praise of men, or even future blessedness. Such was the love of Paul for his countrymen when he declared that he could wish himself accursed from Christ for his brethren's sake, for his kinsmen according to the flesh.

Can a man have such a love by conforming to law or ceremony? It is a movement of the inner nature, an impulse of the heart, an affection of the soul, toward the good, the beautiful, and the true. A man may express it, symbolize it, through a law or ceremony; but he must have it, or the obedience and ceremony are deception and hypocrisy. And if he have it, the law and ceremony can not make it more so or less so. It is the obedience from the heart—action out of a good heart—that constitutes the Christian character. It is ethical, in contrast with "etiquetrical" conduct, that is "righteousness" according to the Sermon on the Mount.

I will reply in this paper to paragraph number 1.

## All of us Legalists.

1. Brother Perkins asks: "Am I a mere legalist when I perform a marriage ceremony?" Most certainly, why not? As members of a political commonwealth, we are all legalists. My objection is to making the Kingdom of God a political kingdom. As members of a political kingdom we are citizens, and stand in a legal relation to each other and to the sovereign; as members of the Kingdom of heaven, we are brethren, and stand in a spiritual relation to each other and to God.

When Brother Perkins performs a marriage ceremony is he doing it because he loves it, longs for it, and would be unhappy without it? Why do the bride and groom insist on a marriage ceremony? Because they are fond of it; or because the state requires it? How many brides, but that wish deeply in their hearts they could escape from it! They make no secret of their aversion to the ceremony. They contemplate it with fear and trembling. They go through with it because the law commands it, not because their conscience commands it. It is not from an inner impulse but from an outer compulsion that they do it.

This is the best illustration I ever saw for showing what the Christian life is not. The marriage ceremony makes the marriage legal, but not real. But any ceremony, or no ceremony, would serve the same purpose if the state should so decree. The marriage ceremony has no natural, or necessary connection with the real bond of love that unites a man and woman. It is a matter between them alone, and they would go to living together without any ceremony, if that was the custom of society.

There is, of course, difference of disposition among men and women. There are some who take delight in the public ceremony. They are proud of their fine clothes, or their "good catch," and want to be seen of men. To such persons the ceremony in public is very gratifying; the more numerous the public the more gratifying. But no man and woman, who truly love each other, however vain, ever looked upon the ceremony as essential to the happiness or well-being of their relationship to each other, only as organized society made it so by laws and statutes. The thing that is essential to their relation as husband and wife belongs to their natures and not to the laws or ceremonies they conform to.

And so with respect to the other questions asked by Brother Perkins. The "foster parent is a mere legalist when he adopts a child, according to the process required by law." He is then attending to a legal requirement which is laid upon him by the state; he would not do it if he were not compelled to; but he does not adopt the child because the state requires it, but because he loves it; and he would love it and do for it just as much if he never went through the legal process of adoption. The process or adoption does not change the inner relation of the man to the child, but the relation of both to the state. He does not love the child because of the ceremony of adoption, but because of something in the nature of the child. If that child's nature were different he would not love it and would not adopt it.

## What is Sonship?

Why does God love man and treat him as a child, in the Christian sense? Because of a ceremony he has performed? Then anything of any nature good, bad, human or animal—might perform the ceremony and be treated as a child. That was the point in my analogy of the manlike ape and Gladstone. A certain kind of nature or being is necessary before you can ever perform the marriage ceremony, or the ceremony of naturalization or adoption. In legal, political relationships, the possession of the right kind of nature or being is not enough to entitle one to citizenship or marriage. A legal ceremony, a formal authorization is necessary to enjoy the legal benefits.

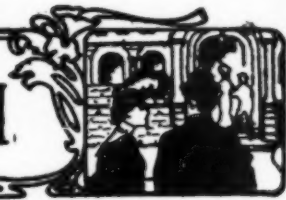
But in the Kingdom of God, the one thing that constitutes

(Concluded on page 15.)





# AT THE CHURCH



## Sunday School Lesson

### THE LORD'S DEPARTURE.\*

With the opening of the year the International lessons pass from the Old to the New Testament. The entire year 1909 is to be spent in the study of the Apostolic Church. In another column will be found a brief statement regarding the Book of Acts, which forms the basis of the year's work.

Our present study is concerned with the dedication of the book to the author's friend, Theophilus, who seems to have been a Gentile Christian, like Luke himself; and with Jesus' farewell interview with the disciples. The author first refers to his former work, the Gospel, which, like this, was dedicated to Theophilus. He indicates that in the present work he is narrating the story of what Jesus continued to do through the ministry of the apostles after his departure from them. The narrative then takes up the last period of Jesus' earthly life between the resurrection and his departure. There were forty days of this presence with them. The total time that elapsed between the resurrection of the Lord and the Day of Pentecost was fifty days. Whether the forty days of this passage is to be taken in its literal sense, leaving ten days between the Ascension and Pentecost, or whether forty days is to be understood in the general Jewish sense of a somewhat long period, is left to conjecture. But from this testimony, from that contained in the Gospel and from Paul's words in I Corinthians 15, we know that the Lord appeared on different occasions to different groups and individuals among his followers, assuring them of his conquest of death and of their own hopes through him.

#### The Commission.

In all four of the Gospels and in this Book of Acts we have the record of Jesus' commission to the disciples to go out and evangelize the world after his departure. In each account of this command of the Lord, there is some individual feature given by the writer. Luke's particular contribution to the great commission is the injunction to remain in Jerusalem until the signal shall be given for their departure upon this evangel. In harmony with that Lukan idea, we have the author speaking here of the fact that they should not depart from Jerusalem, but wait for God's promise, which Jesus had conveyed to them. This refers to his words in reference to the Divine Spirit, which should endow them with power, and give them courage and wisdom for their task. This he called the baptism of the Holy Spirit, such a saturation with the spirit of Jesus, such complete absorption in the program of the Kingdom, that they should count life and its allurements as nothing in comparison with the work to which they were called.

#### The Political Hope.

It must have been one of the discouraging experiences of Jesus that he found the disciples never quite ready to abandon their materialistic messianic hopes. They could only think of the kingdom in terms of national political expectations. To have a king who should deliver them from the Roman yoke, and rule with the splendor of a Solomon or a Herod, was to them the consummation of desire. They pressed the question evermore upon the Lord as to when this happy realization would come. He had tried in every way to shatter these worldly hopes. His quiet submission to death at the hands of the Jews and the Romans was the severest blow he could deal to such vain ambitions. And, yet, even after his resurrection, when they should have begun to understand more truly the nature of his work, they made of him this same inquiry, "Are you about ready to set up the kingdom which is to allow us the offices we have so long desired?"

#### The Work of Witnessing.

It must have been trying even to the patient nature of our Lord to have thus constantly obtruded upon his higher purposes this dream of empire. But he answered them gently that they must not concern themselves with times or seasons, with human ambitions and material hopes, for the Father would take care of all these matters. What really was of chief importance was the fact that after the signal was given, when they found themselves aroused by that divine presence and power which he had promised them, they were to be his witnesses throughout the world, and this was their highest glory. They were not to be officers nor ecclesiastics, but simply witnesses. They had no authority of any sort which would not grow out of the message he had given them. Even their

priority was not that of station, but of time. They were the first of the witnesses among the great host who should bear testimony to the work of Christ.

The natural order of the missionary work is perfectly plain and informing. It was home missions first and then outside missions. They were to preach in Jerusalem and then in Judea; then to the half-Gentile people of Samaria, and then to the furthest parts of the earth. Home missions and foreign missions ever go together, and the last have their basis and function in the first.

#### The Departure.

This, then, was the content of that final interview which Jesus had with the disciples. When he had thus spoken to them, he disappeared from their sight. He had told them that it was expedient he should go away. As long as he remained visibly with them, they would wait his commands and take up no work on their own responsibility. With the physical problems in this narrative of the ascension we need not be troubled. If it were to be taken literally as physical ascent, it would be very easy to raise the usual sceptical questions, "Is, then, heaven upward from Judea? If so, what is its direction from the opposite of the world?" and, "If Jesus' physical body ascended into heaven, what became of it and where is it now?" We know too little of the life of Jesus to be troubled by these questions. He appeared in a form which confirmed the disciples in the knowledge that he was alive, the survivor of death, and its conqueror. Whether this body was the physical organism he had used in the days of his flesh or a body of another sort we have no means of knowing. We know that in some convincing way Jesus assured the disciples of his resurrection and of his departure from them, only in order that he might convince them the more fully that he was actually with them for evermore.

#### The Return.

The testimony of the closing verses is interesting as showing not only the early Christian belief that Jesus was soon to return to take possession of his kingdom, but as emphasizing that deeper truth, now coming to clearer comprehension than ever, that he is not only to return, but that he is coming daily and hourly as his people make place and room for him in their hearts and homes and institutions. The disciples were told that as surely as they had seen him go, so he would come again. The phrase does not mean in the same form that he had gone nor in the same visible manner. Its use in other parts of the scriptures confirms us in understanding it as referring not to the manner, but to the certainty of his return. And in that certainty we abide, knowing as far as we are willing, he is already with us, and that his promise remains true that he will come to us in such fullness of power as we permit and desire. And so our prayer is ever the prayer of the early church, "Even so, come, Lord Jesus."

Literature: Volumes on Acts in the Cambridge Bible for Schools and Colleges, and in the newly published "Bible for Home and School" (Gilbert, Macmillan, 75 cents.)

## The Prayer-Meeting

PROF. SILAS JONES.

Topic December 30: The Last Promise and the Last Prayer of the Bible. Rev. 22:20-21.

It has been said by a recent writer that "The books of Daniel and Revelation are rather a perplexity than a comfort to the average reader of the Bible. Some, indeed, in every age have taken delight in these books above all others just because of their mystery, but for the majority, apart from the impressive admonition in the latter's at the beginning of Revelation, and the glowing pictures of the New Jerusalem at the end, these have been sealed books." For one whose delight is in mystery, the last promise of the Bible is an invitation to speculate concerning the end of the world and the final judgment. If anybody has his faith increased and his efficiency in the service of the Master multiplied by curious inquiries into the purposes of God, I must honor him for the good he does, but when he tries to convince me that he knows the date of the Lord's coming, I beg the privilege of getting into an obscure corner of the church and reading a book or taking a nap. There is work in our immediate neighborhood to do. We may trust to the Lord for the general management of the universe. The command is, "Watch," and that means that we are to be awake to our duty, not officious with respect to things that belong to God alone.

"I Come Quickly."

The coming of Jesus into the lives of men may well be the sub-

\*International Sunday-school lesson for January 3, 1909. The Ascension of our Lord: Acts 1:1-14. Golden Text: "It came to pass, while he blessed them, he was parted from them and carried up into Heaven," Luke 24:51. Memory Verses, 8, 9.

ject of our meditation as the year is drawing to a close. "And I, if I be lifted up from the earth, will draw all men unto myself." "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me." The Lord of life is seeking admission to the hearts of men. He will not delay to come in if the door is opened. He is asking for a place in the halls of legislation and in the councils of executives. Already some authority has been given to him in these places. Men heard his voice and abolished the gladiatorial fights. Again he spoke, and slavery was destroyed. When men listen to him, the sacredness of human life is recognized, and the sophistries of politicians and mammon worshippers who would traffic in human happiness and virtue are swept aside and justice and mercy are exalted. The awakening of China, of Persia, of India, of Turkey, the unrest of the peoples and the fears of rulers tell us that the souls of men are climbing to "the awful verge of manhood." As the disciple of Jesus looks abroad upon the nations, he sees signs of the coming of his Master among them all.

"Amen: Come, Lord Jesus."

The Christian is an actor in the events that are changing history. He prays for the coming of his Lord. He ought to pray more

than he does. The cry of the market and the sound of revelry should not drown the voice of prayer. "Let us pray," is a call much needed in times of bitter dissension. Prayer in the name of Jesus Christ will help us to understand what are the essentials of our faith. It is not a substitute for Bible study nor for friendly discussion of differences; it brings us into the presence of God and gives us the true spirit of investigation. It wars against all bitterness, wrath, anger, clamor, and railing. "Pray for the peace of Jerusalem." The peace of our Jerusalem is the discomfiture of her enemies. For her peace is agreement on a plan of campaign against wickedness of every kind; it unites men of faith and men of action in the wars of the Lord. The successes of the past year are sufficient for abundant thanksgivings. With the thanksgiving we must join petitions for the coming year that other victories may be won for our king. May the Lord come to his church and teach it to strike at the great wrongs that afflict society and not to waste its time in debating about trifles. May he give it wise leadership. May he come into the hearts of all and casting out all rivals reign there supreme. The closing year admonishes us that the time is short. We have not even minutes to spend in senseless conflicts and idle pleasures. We must follow him who was ever about his Father's business.

### CHRISTIAN UNION.

(Continued from page 13.)

citizenship and sonship is the possession of a kind of nature or being, and that is enough. God needs nothing, and cares for nothing but what a man is in his inner being. That is the difference between God and a political sovereign. The political sovereign, the state, does not know what a man is in his inner being, whether moral or immoral, and does not take account of the spiritual states of citizens; but the spiritual states of citizens of the Kingdom of heaven is just what God does take account of, and nothing more.

Brother Perkins asks: "Am I a mere legalist when I use the illustrations of marriage and naturalization and of the Fatherhood of God in illustrating conversion to Christ?" That depends upon what point or feature of the analogy you select to make a point of resemblance to religious things. "If you take all features and make it go on all fours," you are likely to go wrong. It is your duty, first of all to understand conversion and the religion of Christ, and then select points in the analogy to illustrate what you think. The fatal use made of marriage is to settle upon the legal ceremony and see nothing else. If in the use of these analogies you make the essential nature of them illustrate the essential nature of the union between the Christian and Christ, you will not go far wrong. For, what is the essential nature of marriage? The marriage ceremony, or love? What is the essential nature of citizenship? The naturalization ceremony, or loyalty and patriotism? What is the essential nature of sonship? The ceremony of adoption, or filial love and obedience? The ceremony is, no doubt, the legal element in them, but it is not the essential, or real element. If you make the essential nature of marriage to consist in the ceremony, and of citizenship to consist in the act of naturalization, and of sonship to consist in the act of adoption, and see nothing else, and then go on to make the essential nature of conversion, like these analogies, to consist in a legal ceremony—baptism—it is my opinion that you are a legalist. In doing so you make a ceremony necessary in conversion, by selecting for illustration an institution in which a ceremony is necessary, and saying that conversion and marriage are alike in these respects. You need to prove first of all that conversion is such that a ceremony is necessary to it.

But some one will say: "The rights of marriage, and of citizenship, and of sonship, depend upon the legal recognition of them." So is it with the rights of Christians.

What are the rights of true Christians? The right to love God with all the heart, and their neighbors as themselves; the right to do unto others as they would that others should do unto them; the right to be perfect as their Father in heaven; the right to have a pure heart and see God; the right to make peace and be called the children of God; the right to love and be born of God; the right to love their brethren and pass from darkness to light; the right to believe that Jesus is the Christ, and be born of God; the right to give a cup of cold water in the name of a disciple and in nowise lose the reward; the right to visit the fatherless and widows in their affliction, and have pure religion and undefiled before God; the right to visit the sick and those in prison, to feed the hungry, and clothe the naked, and have the judge in the last day say to them: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Any man who wants to avail himself of these rights and privileges, can have them regardless of any law or ceremony, for nothing can prevent the pure in heart, having all the blessedness of purity. Just as well try to prevent the fire from having warmth, or the light from having brightness.

The rights of the Christian! Likeness to Christ! What ceremony stands between the soul and Christlikeness? What law can prevent

the soul having it if it wills it? Who can forbid the Christlike having Christ? That is a personal, spiritual transaction between Christ and the Christian. The Christian can have all the likeness to Christ he can bear, and with it all it brings. Jesus said: "I know mine own, and mine own know me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

Analogies never prove anything; but how much they do convey of meaning, either true or false!

### THE GENTIAN.

As one late wakened to the call of Love,  
Whose eager youth ran by nor yielded toll,  
Withheld aloof beneath a cold control,  
Disdaining Heart and throning Mind above;

Yet in mid-life, at flood-tide of success,  
Lays power and honors down before Her feet,  
Compelled to mighty love by love as meet,  
Unselfed, unswerving, final, measureless;

So wakes the Gentian with November near,  
Nor answers aught to sweet June's fervid breath,  
But as late love, with passion unto death,  
Outlives the summer and the flaming year.

—The Atlantic.

There is no failure. God's immortal plan  
Accounts no loss a lesson learned for man.  
Defeat is oft the discipline we need  
To save us from the wrong, or teaching heed  
To error which would else more dearly cost—  
A lesson learned is ne'er a battle lost.  
Whene'er the cause is right, be not afraid;  
Defeat is then but victory delayed;  
And e'en the greatest victories of the world  
Are often won when battle flags are furled.

Thomas S. Mosby.

### CORRESPONDENCE.

(Continued from page 12.)

So in our Christmas antiphonal:

Earth Complains:

Of God being far off.  
Of enmity possessing the world.  
Of the slavery and sin.

Heaven answers:

By giving Immanuel, God with us.  
By singing, "Peace on earth, good will to men."  
By Jesus, Savior.

George A. Campbell.

### Wretchedness—Salvation.

There is a third stanza to our antiphonal song.

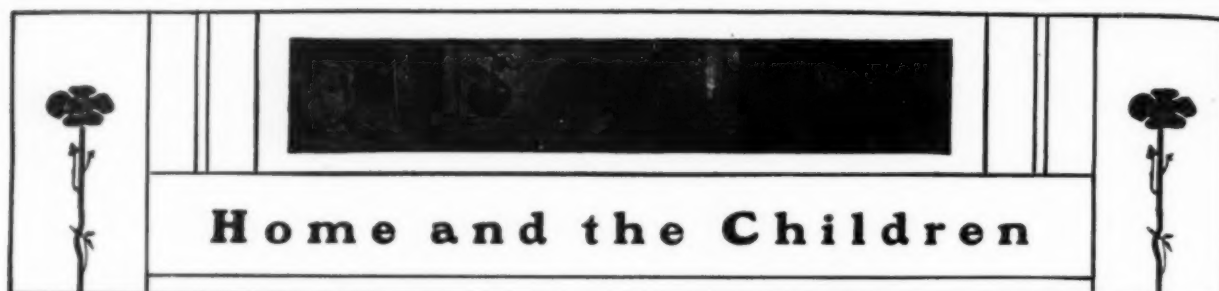
Earth's individual cries, "O wretched man that I am, who shall deliver me from the body of death."

Heaven answers with the cry of the babe.

His name shall be called Jesus because he shall save the people from their sins.

The cry for forgiveness, the cry for purity, has been the cry of every aspiring soul in all ages. We are passing from the age of mere sentiment, from the age of a crust of charity, from that of Salvation Army Christmas dinners, from that of mere charity in any form. We are passing to a demand for justice.





## SOME OF THE CHILDREN.

A is for apt little Annie,  
Who lives down in Maine with her grannie.  
Such pies she can make!  
And such doughnuts and cakes!  
O, we like to make visits to grannie!

D is for dear little Dinah,  
Whose manners grow finer and finer,  
She smiles and she bows  
To the pigs and the cows,  
And she calls the old cat Angelina.

G is for glad little Gustave,  
Who says that a monkey he must have;  
But his mother thinks not,  
And says that they've got  
All the monkeys they care for in Gustave.

I is for ignorant Ida,  
Who doesn't know rhubarb from cider,  
Once she drank up a quart,  
Which was not what she ought,  
And it gave her queer feelings inside her.

N is for naughty young Nat,  
What sat on his father's best hat.  
When they asked if he thought  
He had done as he ought,  
He said he supposed 'twas the cat!

O's for operatic Olivia,  
Who visits her aunt in Bolivia.  
She can sing to high C—  
But between you and me,  
They don't care for that in Bolivia.

P is for poor little Paul,  
Who doesn't like study at all,  
But he's learning to speak,  
In Hebrew and Greek,  
And is going to take Sanskrit next fall.  
—Journal and Messenger.

## BEFORE AND AFTER CHRISTMAS.

By Caroline Benedict Burrell.

It is not so much the presents we receive at Christmas as the way they come to us that makes them delightful. A gift from the ten-cent store, done up with red ribbons and holly and presented with a clever speech or a jingle is remembered when a gold watch or a set of teaspoons are forgotten. With grown people, quite as much as with children, it is the unexpected that counts. This makes it worth our while to try and give in the interchange of gifts at this holiday time something of interest, of novelty, and if there happens this year to be a little less money spent on them than usual, it will never be noticed, and if they are expensive, they will be valued not alone for their visible costliness.

One of the ways in which surprises are lost on us at Christmas time lies in our habit of inspecting the parcels the postman and expressman bring to us a day or more ahead of time. We take in a bundle rich in stamps and exclaim, scrutinizing the address: "Oh this is from Aunt Mary! It is soft and light, too, so I am sure it is the table cover she was making last summer." Or the expressman hands in a package which the least experienced person sees at once is a book, and easily identifies the

giver. Too often recipients are not content to stop even here, but actually open the Christmas gifts at once. The keen edge of delight over the gift vanishes in thin air on the spot, and the joyful feeling of surprise which keeps us ever young at Christmas time has been irreparably lost.

Last year a clever family devised a plan to prevent this sort of thing. They placed in the front hall near the door a large clothes hamper tied up with holly, and each person in the house was put on honor to deposit in it everything that came in the door, without examining the name on the parcel. The evening before Christmas all packages holding the family presents were brought down and put in the hamper also, and the next morning it was placed under the tree and Santa Claus himself appeared to hand the gifts to each.

In a family where there were any number of children, the mother, one year, made an enormous stocking, reaching from the top of a doorway to the floor. It was decorated with greens and filled to overflowing with presents; of course some of these proved to be only bundles of paper, put in to fill up the huge receptacle, but as no one could guess which was a real present and which a make-believe, the fun was all the greater, especially as Santa Claus suddenly appeared when the stocking was found by the children, and with a speech declaring it had been too heavy to carry on his back, so he had been obliged to hang it up, he mounted a stepladder and from there reached into the stocking and tossed the gifts down to the children below.

A custom in vogue in most families where there are grown-ups only, at Christmas time, is to place the presents on chairs, one for each person, in the sitting-room the night before. A girl with a gift for sketching altered this a little. She made huge posters, caricaturing each of the circle in turn. The mother wore a gown donned only on state-liest occasions, and each of its good points was sufficiently emphasized to raise a laugh at sight. The daughter was drawn with hair done in the extreme of style, and with eyes and eyelashes of amazing proportions and a charming ball dress; the schoolboy was in football costume; and so on, down to the least. These posters were hung up after the family had left the room for the night, over the proper chairs.

When children are of the sort who like thrilling and sensational things—and most modern children do—there is a way of giving presents which is sure to delight them. The usual tree is lighted Christmas morning, but not a gift is to be seen anywhere. All hunt, Father and Mother exclaiming and wondering with the rest. Suddenly the doorbell rings and Santa Claus appears, in a great hurry, with a few packages only—one for each—hastily handed in at the door, with a "Merry Christmas!" as he dashes out at sight. Almost before these are opened, and certainly before there is time for the chill of genuine disappointment, the bells ring again and, with hurried apologies for his mistake this busy day, more packages are pre-

sented and again he disappears. The process is repeated at intervals, longer or shorter, till his pack is really empty. With a good-sized family, and a judicious selection of the gifts so that no one has too many at once and no one is quite forgotten, the fun can be kept up a long time.

Small families of sober-minded people may have their gifts in still another fashion. Some one may make mail bags of brown denim, trimmed with imitation leather in a lighter shade of the same thing, with U. S. M. painted on the side in white. All the gifts may be put in these by this same person, so that the secret of the bags themselves is kept, and Christmas morning a mail carrier dressed for the occasion may hand them in at the door; or they may be laid by the plates at breakfast in place of the usual supply of letters and papers.

As to the after-Christmas presents, there are two new ones for this year. One is for the solitary woman who keeps house in a small way. A market basket, with covers, is decorated with holly and ribbon and filled with jars of different sizes, all carefully tied up in white paper. One may hold spiced fruit, another pickles, a third mince meat, a fourth jam or compote and half a dozen small ones may have jellies and other good things, all meant to help out the possibly monotonous little table-for-one.

The other after-Christmas present is even more of a delight. It is a large envelope, sometimes as large as a small pillowcase, with initials on it, the date, 1909, and the words, "Love for a Year." In it, tied up with ribbons of different colors, are twelve gifts, one for the first day of each month. For a young girl, perhaps away from home, there may be a veil, a party bag, a piece of bureau silver, a pretty calendar and so on. For a boy there might be alternating neckties, handkerchiefs and brilliant socks. But the best of all is the envelope for the invalid; in this there should be twelve letters from far-away friends; and with these, twelve small gifts to be looked over in sober or tired hours.

But Christmas once past and presents put away, there remain the greens on the walls and in the windows, too full of association to be carelessly put in the ash barrel. One more festivity may, perhaps, close the holiday season and dispose of them appropriately. January sixth is the feast of the Epiphany, the visit of the Wise Men to the Child. In England on that day they have the custom of a children's party, with a great cake baked with a bean in it. This is cut and divided, and the child who gets the bean acts as king or queen, choosing a consort and directing the games through the evening. This may be prettily carried out in any family where there are young people, and at the close of the gayeties, the greens are taken down and put in a pile near an open fireplace. While some one reads aloud the Christmas Carol these are laid on the flames, a few at a time, and the holiday season ends when the last one is in ashes, as the words of Tiny Tim are read—"God bless us, every one!"—The Congregationalist.



## DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

I have seen the following definition of miracle in a recent article on the subject:

"A miracle is an event produced by a special act of the divine will, but without the use of natural means, and is thus distinguishable from a providential event. Both emanate from special divine agency, and are, therefore, equally supernatural. But they differ in that co-operation with the forces of nature is involved in the latter case and not in the former. And it is clear that the definition of the miraculous, as here given, is comprehensive enough to embrace all miracles; such, for example, as the act of creation, which, so far from involving the use of natural means, was the divine act by which the whole machinery of nature was brought into existence."

Would you be good enough to say whether you would regard this as satisfactory?  
St. Louis, Mo.

Reader.

It is one of the definitions of miracle which has in some periods of Christian teaching been held as the best view. That it is no longer so held is due to the change that has come over religious thought by closer study of God's relation to the universe. It will be noticed that the statement quoted emphasizes the arbitrary and contra-natural character of miracles, as produced directly by the divine will and irrespective of natural means. In other words, it is a fracture of nature's methods which are simply God's methods of working.

There was a time in the history of Christian thinking when men believed that to depart as far as possible from the ordinary processes of life and growth in one's thought of miracle was to exhibit a satisfying reverence for the divine power. The theory was that the greater the contrast that could be discovered between God's ways of working in nature and those which he uses in the education of man for immortality, the greater was the value of the evidence thus given. This view of the question has largely ceased to have force. The reason for it is that it seems contrary to the very revelation God has given us of himself as the source of order and harmony, not of disorder and caprice. Moreover there is no word in the Scriptures which sanctions such a view of miracle as an intervention in the realm of nature which disarranges the machinery of the universe in response to a higher will. Still further it is impossible to see where either ethical or spiritual ends are served by such abrogation of the usual laws of life.

Miracle would seem rather such a use of law as produces marvelous but not unnatural results. It needs to be said with emphasis that if by the word "supernatural" one means to signify the world of spiritual laws by which God is governing the universe, then all phenomena which deal with God's education of man are supernatural. Man is himself, a supernatural being, in the sense that he is not limited to the visible order of nature. But if the phenomena of miracle are considered, as these phenomena appeared for example in the life of our Lord, then we are in the realm of the marvelous, the unusual, the unique manifestation of power, but not in any realm which invites or permits the word "supernatural." Indeed that word itself is wholly unbiblical, and is merely a device of metaphysics to explain the marvelous work of Christ. Rather is it better to abide by the terms of Scripture and understand miracle as the impressive manifestation of power by one able to employ that power at altitudes beyond the reach of the fragmentary and partial lives we live.

Such a definition of miracle as is quoted by "Reader" shows a singular lack of sympathy with the whole field of scientific study, which is doing so much to interpret God's laws and methods to us. It is becoming daily less possible for men to believe that the Father destroys in one form of revelation (the Scriptures) what he is so elaborately teaching us in another form (the study of nature). Rather, as nature is constantly manifesting new and surprising disclosures of divine power in perfect accord with law, so may we expect the Scriptures to reveal that which we actually find, the divine power, constantly used to forward the ends of the Kingdom of God, but in such surprising manner that no term less than "wonder" or "sign" or "miracle" could rightly describe it. The miracle is unquestioned. It is the definition that fails.

Dear Brother Willett:—In the "Century" of Nov. 7 you say, "In the earliest chapters of Genesis we have the use of Semitic world-stories of creation and primitive times as 'vehicles of religious instruction, etc.'" What is your best evidence for the Semitic origin of these narratives and where can I get them?

Rocky Ford, Colo.

Truly,  
W. B. Harter.

It was in 1875 that the Assyriologist, George Smith, discovered among the tablets from the library of Ashurbanipal fragments of the Babylonian hymn of creation. "The Chaldean Account of

Genesis," which he published in the following year, was the first of many works dealing with this remarkable literature. The poem of creation was written on seven tablets. In its present form it dates from the seventh century, B. C., but goes back to a period many centuries earlier. The five leading motives of the poem are: (1) The birth of the gods; (2) the legend of Ga and Apsu; (3) the dragon-myth; (4) the account of creation, and (5) the hymns to the great god Marduk. It is this Babylonian creation epic with which the narrative in Genesis 1 is seen to have definite relations. A shorter poem, usually known as the Sumero-Babylonian account of the creation of the world by Marduk is strikingly like the second narrative of the origin of the world, found in Genesis 2. The most noticeable difference between the Babylonian and the Hebrew narratives is the total elimination from the latter of that polytheism which predominates in the former from which they were taken. Similar parallels to the story of the Garden of Eden, and the account of the flood are found also in the Babylonian literature.

The entire subject is discussed, with full citation of the texts, in Lenormant's "Beginnings of History." S. R. Driver discusses the subject at length in "Authority and Archaeology," and in his "Genesis" (Gorham). Prof. Kent gives brief extracts from the Babylonian poems in his "Beginnings of Hebrew History" (Students' Old Testament, Scribner.)

Will you be good enough to suggest the names of a few books or essays on the subject of healing as related to Christianity?  
Grand Rapids, Mich.

C. H. J.

Public interest in the work of healing in connection with Christianity has grown rapidly through the past few years. This is in some sense due to the growth of Christian Science and related theories of healing, all of which go back to the fundamental principle of suggestion as applied to the control of the mind over the body. The Roman Catholic Church has long used this principle in its healings at certain shrines, such as that of Lourdes in southern France. In some regards, Emil Zola's novel "Lourdes," is one of the best treatments of the success and failure of this sort of emotional and suggestive therapeutics. Most recently the Emmanuel movement in the East has attracted wide attention. This and related phases of the subject are considered in Bishop Samuel Fallows' recently published book, *Health and Happiness*. (McClurg, Chicago, \$1.50). *The Law of Christian Healing*, by David V. Fitzgerald, (Revell), is a recent volume on the same theme. A volume called *Religion and Health*, by MacDonald, (Funk & Wagnalls); *Christian Sanity*, by Scoville; and an anonymous work, *The Christ that Is To Be*, are all suggestive. An admirable article by R. J. Ryle in the *Hibbert Journal* for April, 1907, has the title "The Neurotic Theory of the Miracles of Healing."

The American Institute of Sacred Literature has prepared a new course on "The Origin and Religious Teaching of the Old Testament books." Regarding it Professor John E. McFadyan, of Toronto, one of the best known biblical teachers of the present time, writes as follows:

Toronto, Ont., Oct. 16, 1908.

I have examined your book, which you were kind enough to send me, with unusual pleasure and profit. In many ways, I think it a remarkable performance. Only one to whom the ground was very familiar could have written such a book at all; and I hardly know whether to admire more the wisdom of your selections—and from experience I know what an exceedingly hard task this must have been—or the wonderful combination of delicate tact and candor with which you have presented some of the reasonably certain results of Old Testament criticism: e. g. your treatment of Elijah, Deuteronomy, Jonah and many other knotty points.

This volume gives a splendid conception of the Old Testament as a whole, and those who read it will have nothing to unlearn when they extend their studies. They will find that history has been respected; and religion is then most safe.

The perspective has, as it seems to me, been admirably observed. You give e. g. the Chronicler all the space he deserves, and your division of books like Psalms, and Proverbs is eminently clear.

The volume must, I feel sure, do an immense amount of good. Quite unostentatiously it will dissipate untenable conceptions and old prejudice and it will do this in the best of all ways by exhibiting something sure and fruitful in their place. I congratulate the Institute on what seems to me the admirable execution of a very difficult piece of work.

John E. McFadyan.

## CHICAGO

CHICAGO FOLLOWS THE LEAD OF LOS ANGELES IN FEDERATING THE CITY MISSION INTEREST—THE DAY OF SECTARIAN INDEPENDENCE IN MISSION WORK GONE AT LAST—O. F. JORDAN, SECRETARY OF DISCIPLES' MISSION WORK, HAS A PART IN THE NEW ORGANIZATION AND REPORTS THE MEETING.

Last week, the board of the Coöperating Council of City Missions met for discussion of their problems. As their organization is so recent, much of the time was spent in defining policies, though some definite matters were taken up for consideration. This organization is a federated effort to secure comity in City Missions.

Previous to last summer, five great religious bodies have had city superintendents of missions and most of them with downtown offices, each working in a perfectly independent way. Charges of sharp practice in the occupancy of new territory were frequent. It often happened that certain desirable resident neighborhoods were badly over-churched while the more needy parts of the city were entirely over-looked.

#### Brotherhood vs. Survival of the Fittest.

Last summer a call was made at the personal initiative of Prof. Shailer Mathews, of the University of Chicago, for a meeting of men from the different denominations to look toward some co-operative effort. The call was not particularly welcome to some of the more aggressive leaders of the denominations, for the denomination that succeeds on a mission field is ever ready to insist that the fate of missions be left "to the survival of the fittest." The spirit of brotherhood and unity has so far pervaded the atmosphere, however, as to render it impolitic any longer for the representatives of any great denomination to repel any effort that looks in the direction of unity.

The result of the meetings was the organization of the Coöperating Council of City Missions. The small expense of the organization is met by annual assessments of \$25 levied on Baptists, Presbyterians, Congregationalists, Methodists and Disciples. Each of these bodies have five men on the general board and one man each on the executive committee. The superintendents of each body constitute the committee to look into alleged violations of comity and to advise with groups over the establishment of new churches. Dr. Mathews is the president of the organization and the newly elected secretary is a Presbyterian.

One of the first questions that arose was that of an independent colored mission in the worst and most criminal part of the "black belt." It had been supported by a charitably inclined woman for years but this lady had suddenly transferred her affections to a settlement in some other part of the city. The mission was doing a great deal of good and the preacher showed his sincerity by earning his own living in a laundry. This mission was referred to the Baptist society for aid as the preacher is a Baptist, though the Baptists had once refused aid for lack of funds. In case they are not able to raise the funds, it will probably be turned over to some organization that has funds. It was proposed by some members of the council to turn the mission over to the Disciples in case the Baptists could not father it.

#### Denominational Trespassing.

From this discussion of independent missions, wherein the frauds of some independent missions were laid bare, the meeting turned to the question of alleged violation of comity. A certain small suburb that already had two churches, was invaded by a certain great and aggressive denomination and a new church planted. This denomination had members in the churches already on the field. Because the new church immediately became self-supporting, it was argued that its establishment was right. The council could go

no farther than its members go in their sentiments. The matter was dismissed by the superintendents of the two denominations involved getting together in an agreement.

In another case a group of ardent denominational adherents were wishing to organize in a neighborhood. This case was kindly referred to the superintendent's committee for investigation. This committee meets soon. In case it reports adversely, it will be interesting to see whether its decision will be accepted by the denomination involved. If these decisions are not always accepted now, there will come more and more odium in rejecting the wisdom of the federated church. More and more it will become apparent that enterprises established against the best judgment of the committee will fail and that enterprises that have the approval of all will succeed. Thus, while the Coöperating Council will never have more than an advisory capacity, its decisions will have the authority that comes from experience and successful service.

#### Work Among Foreigners.

Another fruitage of the Coöperating Council will be the providing of accurate statistics of the city's problems for the first time in its history. The first installment was given last week, only a meager group of facts that have a tremendous significance to the whole Protestant program.

Slips were passed around and the five organizations asked to state the amount of their foreign work. Now ninety per cent of Chicago is either foreign born, or composed of the children of the foreign born. Of the five organizations, the Disciples were the only ones that had no preaching in any of the forty-three foreign languages of Chicago. This was humiliating and depressing to the Disciples present, but when the results of the foreign work of the different denominations was read, we felt that perhaps we had saved much money by never undertaking the problem at all. We would have undoubtedly done the thing by just as fundamentally wrong a principle as the other great religious bodies had done. It is ungracious to say that no good has been done or that no permanent results have been achieved. The fact remains, however, that outside the Germans and Scandinavians, few self-supporting foreign Protestant organizations exist in Chicago.

The Baptists have eleven stations with seven different languages. The Congregationalists have thirteen stations with three different languages. The Presbyterians have ten stations with ten different languages. We shall be able to present other interesting and significant statistics when they are fully compiled.

#### Difficulties of the Work.

That this foreign work has proven difficult, is to be seen in the report of one denomination concerning its Polish work. The mission was founded fourteen years ago. A property costing four thousand dollars was purchased and devoted to the work. Appropriations were made from year to year aggregating a total of over ten thousand dollars. The mission had one preacher desert to the Roman Catholics and take with him a considerable following. At one time they imported a preacher from Poland already trained for work among his people. At the present time there are fourteen members to this mission church. The denomination contemplates turning over the work to the Chicago Tract Society on the theory they better than any one else understand work in the foreign populations of the great cities.

The above is a sample case that has been duplicated many times in the work of Protestant missions in Chicago. If some disciple of the older order arises and tells us that it is because the poor Poles did not get the "pure old gospel" let him reflect on what the denominations have done in the English populations of Chicago. In 1882 the Congregationalists had seventeen churches in and around Chicago. Now they have eighty-four. Then they had 5,000 members. Now they have 15,000. Such growth as this indicates that church growth at least, is not dependent upon a particular brand of theology.

#### Religious Forms Should Not Be Grafted.

In the reports of unsuccessful missions, it developed incidentally that in these Polish, Bohemian and Italian missions, they had prayer-meetings, and all the other institutions of the American church life. It may be the conceit of inexperience, but it seems to us that the very secret of failure was in the fact that the denominations were trying to graft the American religious experience on to foreign stock. A Polander will never be aught else all his life in his essential make-up. For centuries he has chosen the formal religious services of the Roman Catholic church. He was unaffected by the Protestant reformation. He is now unaffected by the Protestant missionary. The religion that will appeal to him will be a religion that meets his own religious needs. A foreign religious institution cannot be successfully grafted on to him. Roman Catholicism had to be "reformed" by every nation for itself. The Scotch became Presbyterians, the English Episcopalians, and the Germans Lutherans. The same forces produced in different countries different types of a "reformed" church. A "reformed" church for the Polanders will be one in keeping with their national character. A Disciple cannot hope to make simon-pure Disciples out of Polanders, though he can hope to be of tremendous service to the Polander in doing the "reforming" work if he work with his foreign brother intelligently. The broader principles of the Disciples' movement can be taken to these foreign populations, but they must be allowed to develop their own institutions and types of worship according to their needs.

#### NOTES.

The event of the winter in and around Chicago in religious circles is the coming of the Religious Education Association, Feb. 9-11. This is the sixth annual convention and already the organization has become a commanding figure in the American church life. It is the product of the constructive genius of William Rainey Harper, President of the University of Chicago. He conceived that there should be an organization like the National Teachers' Association which should devote itself to the task of religious education. This organization has no publications except the bound volumes of the annual addresses and the bi-monthly magazine "Religious Education." These go to all the members with a membership fee of three dollars per annum. The leading speakers will be President Francis G. Peabody, President Benjamin I. Wheeler, President Eliot of Harvard, President C. E. Mitchell, Professor George A. Coe, President Henry C. King, Miss Jane Addams, Professor Charles R. Henderson and Bishop Lawrence of Massachusetts. With such an array of great names as this it is useless to exhort attendance. Every man

(Continued on Page 23.)



## WITH THE WORKERS

John W. Marshall is in a good meeting at Martinsville, Ind.

The church at Chapin, Ill., is arranging to install the individual communion service.

A. W. Taylor and F. E. Truckess will lead the church at Normal, Ill., in an evangelistic meeting in January.

A. L. Ward of the First Church, Boulder, Colo. preached on a recent Sunday morning for the Highland Church of that city.

The First Church at McKinney, Texas, is just completing a \$4,000 home for their pastor, J. M. Bell, who is doing an excellent work with the church.

The church at Brasher, Mo., wishes a pastor to begin work the first of next month. They can pay \$900 salary. Those interested may address Dr. James Hanks, Brasher, Mo.

The Rosa Avenue Church, Dallas, Texas, has shown its appreciation of the work of their pastor, Leroy L. Anderson, by increasing his salary. There is no better way to keep a preacher at his best.

Owing to some changes in dates, Evangelist Joel Brown, has March and April open for meetings. He will go to any church, and bear the responsibility for the financial success of the meeting. He may be addressed at Lancaster, Mo.

The Elyria, Ohio, Church, with which the State convention meets next May, is enjoying a season of prosperity. There are frequent conversions. The church hopes to close the year by paying a \$2,000 mortgage. John P. Sala is the pastor.

At the Des Moines Ministers' meeting, Dec. 14, the following additions were reported: Central, (Idleman), one confession, two by letter; University Place, (Medbury), three by letter, one confession; Capitol Hill, (Van Horne), four confessions.

W. A. Harp is getting a "grip on things" at the "Lenox Avenue Union Church," New York. The church has contributed to New York Missions, and to New York City work, within the past few weeks. The pastor is organizing a men's Bible class.

J. P. Myers, Shelbyville, Ind., reports a meeting just closed, with E. L. Day, of Brazil, Ind., evangelist, and J. J. Tapp, of Lagoda, leader of song. In the fifteen days of the meeting there were twenty-two accessions to the church, and others have since been received by the pastor.

The Sunday-school at Warren, Ohio, is in a membership campaign. The church paper, "The Christian Monitor," Dec. 1, says: "Attendance last Sunday, 482; offering, \$12.69; every officer present; four classes with an attendance of over thirty each"—one of them is taught by the pastor's wife. The young men's class had an attendance of thirty-one.

H. H. Peters, Eureka, Ill., State Superintendent of Christian Endeavor, has sent out a special appeal to our societies urging their cooperation; in giving three dollars each to the support of C. E. work among our own people in the state, in holding meetings for consideration of plans for promoting Christian Unity, to make January and February rallying months for Christian Endeavor, and by each society helping to make "Illinois Day" a success in their church. Let our societies remember they can secure a visit from Mr. Peters by simply paying his traveling expense to and from Eureka.

## TELEGRAMS.

Logansport, Ind., Dec. 20-21, 1908.—Signal victory. Closed tonight with 140 and great audience. No meeting could have been more difficult. Railroad town. Audiences shifting nightly. Hard to get people to definite acceptance, confession and baptism. For local reasons the board thought best not to announce the meetings until just beginning. This always a mistake. It leads to lack of proper introduction of Evangelist and prevents effective preparation. Spite of it wonders accomplished in the month. Meeting talk of entire city. Raised nearly thousand dollars in a few minutes today. Joseph Crag ideal pastor and greatly beloved. LeRoy St. John fine musical director and soloist.

Herbert Yeuell.

Anderson, Ind., Dec. 21, 1908.—61 converts yesterday, 182 last week, 608 in 27 days. Had 595 in 27 days in our great meeting here three years ago with same pastor, T. W. Grafton. Overflow meeting last night, 37 converts at night. This great meeting could surpass the other which reached 1281 if we ran this as long, but our other dates begin Jan. 1st. I must have a few days rest. School teachers, professional men and merchants among converts. Number of strong men and heads of families is most remarkable. Brother Grafton is one of America's very greatest pastors. This is the greatest second meeting that we have any knowledge of. We have had unlimited joy in this great meeting and have aroused the whole country round about. Pastors and delegations have come from near and far. Vancamp and Rockwell singers, Mrs. Rockwell pianist, Mrs. Scoville soloist and our most successful personal worker.

Chas. Reign Scoville.

The Texas Ministerial Institute will meet at Waco, Jan. 26 to 29. The following week the Texas Lectureship will be held at the same place.

O. D. Maple of Ontario says his Sunday-school has trebled in two months. C. W. B. M. Day was fittingly and helpfully observed. All lines of church work are prosperous.

In twenty-two years the National Benevolent Association has nursed and healed 600 of the world's sick, graduated twelve nurses, has furnished home comfort for 102 aged dependent Disciples, aided to self-support 700 destitute women, temporarily aided 896 widowed parents, has fathered and mothered 4,794 parentless children, placed 3,000 homeless children in childless homes. Keep these facts in mind when reaching in the pocket for an offering to missions.

Austin Hunter, after seven years of service with his church, in Indianapolis, has resigned and will close his work the last of February. Bro. Hunter's seven years in Indianapolis have been in every way such as to ever be gratifying both to himself and to the church, which has under his ministry grown from a mission to first rank among February. Mr. Hunter's seven years in Indiana are available for one meeting in March or April. His address is 2912 Kenwood avenue.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

The church at Akita, Japan, has just put in a beautiful baptistry.

The church at Amarilla, Texas, is undertaking to build a \$20,000 house of worship.

T. J. Thompson will close his three years' pastorate at Pekin, Ill., Dec. 31. They have been successful years of work.

Excavation is in progress for the new church at Moline, Ill. R. E. Henry is the enthusiastic leader and pastor.

G. Webster Moore's congregation at Ionia, Mich., will celebrate a Home Coming Festival Jan. 17-24. Una Dell Berry will lead in song.

Dr. C. L. Pickett reports an epidemic of cholera to be sweeping through the district about Laoag, Philippine Islands.

Evangelist Geo. L. Snively will dedicate the new church house for the Winders, Ga., Disciples, first Sunday in February. Jno. H. Woods is pastor.

C. M. Kreidler and the West End Church, Chicago, will hold a meeting in January. They have called to their assistance G. W. Thomas of Lynville.

The West Side Church, Springfield, has called J. R. Golden of Gibson City, to become their pastor, succeeding F. M. Rogers, who has removed to California.

The church at Hill City, Kan., dedicated its new building Dec. 20. The dedicatory service was conducted by the "Veteran Dedicator," L. L. Carpenter, of Wabash, Ind.

H. O. Pritchard of the University Church, Bethany, Neb., preached the C. W. B. M. day sermon at the First Church. Twenty new members were added to the First Church auxiliary.

E. J. Willis, late of Carlisle, Ky., has entered enthusiastically upon his work with the church at Kirksville, Mo. He is confident that the splendid record of that church can be maintained.

J. H. Gilliland, of Bloomington, Ill., recently held a meeting with the church at Marshalltown, Ia. There were forty-eight accessions and \$15,000 was raised as the beginning of a fund for a new building.

Evangelist George L. Snively of Greenville, Ill., and Chas. Altheisch are in a meeting in Washington, Penn., assisting Pastor E. A. Cole. Twenty-one additions yesterday; sixty-four to date. Shall continue right through holidays.

The Forest Avenue Church, Buffalo, dedicated its large, new basement Dec. 20. The pastors from Tonawanda, Niagara Falls, Richmond avenue and Jefferson street churches were present, to rejoice with Bro. Hayden and his people.

The program committee for the state convention to be held in Eureka, Ill., next September is O. W. Lawrence, Decatur, and J. I. Gunn, Arcola. Those wishing to make suggestions regarding the program are invited to write the committee.

Charles E. McVay is leading the singing in a union meeting at Palmyra, Ill. In the two weeks, during which the meeting has been in progress there have been eighty-nine accessions to the various churches, nearly all by confession. McVay goes next to Atlantic, Iowa.

## WITH THE WORKERS

I. H. Teel report eight additions in last two Lord's Days at the South Berkeley Church, Berkeley, Calif.

The University of Michigan has conferred the degree of M. A. upon Prof. A. C. Gray, of Eureka College.

Rochester Irwin has closed a successful two years' ministry at Washburn, Ill. He will give some time to evangelistic work.

W. L. Fisher, recently returned from Oxford, England, has accepted a call to the Fifty-sixth Street Church, New York City.

J. J. Setliff, Pastor of the East Broadway Church, Sedalia, Mo., has resigned, to take effect Jan. 1st. His successor has not been chosen.

The Brooklyn Eagle printed in full a recent sermon on "The Abundant Life" by Dr. Herbert Martin, Pastor of the Sterling Place Church.

Dean W. J. Lhamon of the Bible College, Columbia, Missouri, has resigned and will remove to Des Moines, Ia. He expects to devote himself to lecturing.

C. M. Jay, of St. Francisville, Ill., has been holding a short meeting at the Band Mill school house in Knox County, Ind. A good interest is being awakened there.

Beginning Jan. 1st, the Committee on Men's Work, with P. C. McFarlane as chairman, will publish a monthly magazine, dealing with all that is of common interest to men and the church. The subscription price will be fifty cents.

The meeting held in the Second Christian Church, Vincennes, Ind., by P. C. Cauble, the pastor of the church, lasted for three weeks and resulted in seventeen accessions to the church. Seven of these were by baptism. Bro. Cauble has done a good work for this church.

Mrs. Frank Wells, vice-president of the C. W. B. M., of Indiana, recently delivered an address to the Young Ladies' Mission Circle of the First Church in Vincennes. Her address was much appreciated by all that heard her. Mrs. Wells has a message and knows how to deliver it with telling effect.

Teacher Training graduating exercises took place at the Main Street Christian Church, Mason City, Ia., the 15th inst., at which sixteen young ladies received their diplomas. The class was directed throughout the year by Dr. L. E. Newcomer. The address was delivered by Chas. S. Medbury of Des Moines. The church begins a meeting with Shearer and McVay first Lord's Day in February. G. E. Roberts is the pastor.

The Nelsonville, Ohio, church is enjoying a season of prosperity since entering their new building last July. The Bible School is the largest in the history of the church averaging for the last eight Sundays 428. Sunday, Dec. 20, there were 475 present and an offering of nearly \$12. On Dec. 13th fifteen were graduated in the Teacher Training course. L. L. Faris, Ohio State S. S. Superintendent, made the address. A new class is being formed, which we hope to bring up to fifty. An advanced class will also be organized. In the past four Lord's Days there have been eleven added to the church—three Dec. 20th. The church will begin a meeting the first Sunday in January, in which W. H. Boden of Athens will do the preaching, and Ida May Hanna of Cincinnati will sing. W. S. Cook, the minister, is in his third year of work.

The First Christian Church at Lincoln, Neb., will be ready for occupancy by Jan. 1.

J. N. Harker, of Eureka, has accepted a call to the church at Montgomery, Alabama.

A friend in Illinois sends a direct gift of \$100 to the Foreign Society for the Vigan, Philippine Islands, Bible College.

C. P. Hedges reached Bolenge, Africa, October 9th. At last accounts he was helping in the printing office and in the school.

Last week the Foreign Society received \$1,000 from a friend in Missouri on the Annuity Plan. This is his third gift on that plan, and he is contemplating still others.

Giving money to missions is an investment. In every church there are those who feel they are stewards of the Lord's money. With them the Master has funds laid by.

John L. Brandt and wife expect to make a circuit of the globe immediately following the Centennial Convention. Their most important purpose is to study our missions in different fields.

Chas. Scrivens of Eureka will take charge of the work at Gridley, Ill. Mr. Scrivens is one of the coming men and is completing his studies at Eureka after a two years' pastorate in Canada.

Breeden and Saxton will hold a meeting for the Cedar Rapids, Ia., church in April. George B. Van Arsdall is the pastor. Dr. Breeder spoke for the Cedar Rapids church recently and the preparations are begun for a great ingathering in the spring.

#### PRESIDENT McLEAN'S NEW BOOK FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of \$1.50. To ministers upon receipt of \$1.20. This offer will not hold beyond January 2.

L. G. Murray, of Decker, Ind., who has been preaching occasionally in school houses around Decker will enter Vincennes University the first of the year. He will do school work and preach for churches on Sundays. William Oeschger, the pastor of the Vincennes Church, will aid him in his theological studies.

Evangelists Snively and Altheide are holding a splendid meeting for the Warrensburg, Mo., church, of which Geo. B. Stewart is pastor. The auditorium of the church, seating twelve hundred people, is filled on Sunday nights. The forty-one additions represent but one element of achievement in the meeting. The prospects for this historic church were never more bright.

J. Harry Bullock, State Bible School Supt. of Wisconsin, reports that the work in his charge is carried on under peculiar difficulties. The majority of the schools are located in small towns or in isolated country communities. At present, more than half of the churches are without ministers. Each school struggles along independently as best it can. Milwaukee, Chippewa Falls and Beloit are the only cities of any size where the Disciples have schools, and two of these are without pastoral oversight. In spite of these deplorable facts, at the last state convention seventeen schools reported an enrollment of less than two thousand. The Bible School's aim is to increase the enrollment to three thousand.

Pres. E. V. Zollars and Wm. Le May held an Educational Rally at the Enid, Oklahoma, church, Dec. 20th.

Roy E. Deadman of Cincinnati, Ohio, will take up his work with the Kerr Street Mission, Buffalo, New York, Jan. 3, 1909.

W. A. Harp, who has recently begun his work in the Lenox Avenue Mission Church of New York City, reports the work as prospering.

E. H. Williams will take up the work again at Springfield, Mo., in January, after spending the last year and a half in evangelistic work.

The First Church at Berkeley, Cal., is in a meeting with Wm. J. Lockhart and his assistants. Sixty-eight have been added in the first two weeks.

The church at Cheney, Kan., is planning to enlarge its building. Evangelist Edward Clutter has just closed a meeting there, resulting in 100 additions.

Ira A. Engle, after three years' work in Oklahoma, has returned to Illinois and taken up the work at Chandlerville. Mr. Engle is a native of Illinois and was educated at Eureka College.

Allen T. Shaw, pastor at Pontiac, Ill., has just closed a three weeks' meeting, resulting in eight additions. John Lappin of Arming-ton, Ill., did the preaching, assisted by a large chorus choir.

The Central Church at Warren, Ohio, of which Jay Elwood Lynn is pastor, is crowding its calendar full of interesting things. The C. W. B. M. Auxiliary will meet its apportionment of \$100 before December closes.

Eureka College has closed down until after the holidays. The students are going to their homes enthusiastic for the school. There will be an increase in attendance after the holidays. Loyal students make a great college.

Pres. and Mrs. Aylesworth of the Agricultural College at Ft. Collins, Colo., were recently the recipients of a magnificent set of silver of fifty pieces, a gift from the faculty in remembrance of their twenty-fifth wedding anniversary. Pres. Aylesworth has recently met and vanquished strong political opposition to his presidency of this important state institution.

Two Annuity gifts have just been received by the American Christian Missionary Society—the Home Board—one of \$500 and one of \$100. This is a hopeful sign and we should be glad to be able to report many such gifts to the "Old Mother Society" during our Centennial Year. Such gifts enable the Home Board to answer the appeals that constantly come to them from the new fields opening up in all parts of our country. The Society holds the money in trust during the life of the donor, paying six per cent interest. At the death of the donor the gift is employed in the active evangelistic work of the society, establishing new churches and Bible-schools. Secretary Wright would be glad to correspond with those who desire to use their money in building up the Kingdom.

#### MY MORNING THOUGHTS.

I thank thee, Lord, for having kept  
My soul and body while I slept.  
I pray thee, Lord, that through this day  
In all I do and think and say—  
I may be kept from harm and sin  
And made both pure and good within.



**DONORS TO THE FUND TO SEND THE  
CHRISTIAN CENTURY TO ALL THE  
MINISTERS OF THE BROTHER  
HOOD.**

H. T. Morrison, Jr., Springfield, Ill.	\$ 2.00
Wm. L. Hipsley, Table Grove, Ill.	5.00
C. C. Rowleson, Iowa City, Iowa	1.00
E. I. Clements, Blue Mound, Ill.	1.00
J. M. Rudy, Greencastle, Ind.	5.00
A. Friend, Chicago, Ill.	1.00
W. H. Brown, Chicago, Ill.	.25
F. M. Cummings, Marceline, Mo.	1.00
H. C. Waite, Chicago, Ill.	5.00
C. L. Waite, Milwaukee, Wis.	5.00
Harriet C. Pow, Indianapolis, Ind.	2.00
A. Friend, Spokane, Wash.	1.00
W. R. Faddis, Chicago, Ill.	10.00
Mrs. S. L. Faunce, Shepherd, Mich.	1.00
V. W. Blair, Greenfield, Ind.	1.00
Ernest W. Elliott, Selma, Ind.	1.00
J. C. McArthur, Salina, Kan.	1.50
J. R. Tolar, Fayetteville, N. C.	1.00
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E. S. Ames, Chicago, Ill.	5.00
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T. L. Lowe, Union City, Ind.	1.00
A. Friend, Paulding, Ohio	1.00
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G. D. Edwards, Columbia, Mo.	5.00
W. F. Rothenburger, Cleveland, Ohio	1.00
C. H. Winders, Indianapolis, Ind.	2.00
R. J. Dickinson, Eureka, Ill.	5.00
E. B. Dickinson, Eureka, Ill.	5.00
R. S. Hopkins, Chicago, Ill.	1.00
W. J. Whetzel, Eureka, Ill.	1.00
A. W. Taylor, Eureka, Ill.	.50

According to our announcement it requires \$100 per week to send the Century to all our ministers not on our list. We have done better than we promised: the present is the third issue we have sent. Whether we shall be able to continue this plan further depends upon the response we receive in the next few days. We join with the ministers who are receiving the Century in this gratuitous way in thanking our good friends for their generous gifts.

**A RED CROSS LESSON.**

Newspapers and department stores, drug stores and post-offices throughout the country are co-operating with the American Red Cross in the sale of Christmas stamps for the benefit of the fight against Tuberculosis. These will carry the holly wreath of cheer and the red cross of mercy into every nook and corner of the world, for people in general are cheerfully responding to the call and paying one cent for these little emblems of pity.

Leaders in Church and Bible School may well give heed to the suggestion and offer an opportunity to all who are interested to give something at Christmas to assist the National Benevolent Association in its orphanages, hospitals and old peoples' homes. The fitness of this season for this work is attested by the increasing offerings that are spontaneously pouring into these institutions every year. The Centennial year ought to see them at high tide.

W. R. Warren,  
Centennial Secretary.

**BOULDER, COLORADO.**

Professor T. D. Thomas, who had charge of the music of the First Christian Church, Lincoln, Neb., is now choir master at Boulder. He is a fine leader.

My work in the Boulder church continues to prosper. Our C. E. has made a wonderful growth in every way. About 35 have joined the church since my pastorate began April last.

I am lecturing each week to two classes of university students. Subject "The Life of Christ."

On December 6 I preached to the C. W. B. M. of the Highland Church, Denver. Subject, "The Place and Power of Women in the Church."

Dr. B. B. Tyler, of Denver, will preach to the C. W. B. M. of the Boulder Church Sunday evening, December 13.

A. L. Ward.

**THE APOSTLE OF THE CONGO.**

On Friday, Dec. 18, the church at Vincennes, Ind., was visited by the Apostle of the Congo, Dr. Royal J. Dye. The spirit of Christ constrains us to speak of him as an apostle. He bears in his soul the same unction of grace that was given by Jesus to his early disciples. His apostolic succession is vouched for by the fact that he belongs to that class of men of whom it was said long ago, "Men who have hazarded their lives for the name of the Lord Jesus Christ." His visit was one of great blessing to the church, and above all, was it such to the pastor, the writer of these lines.

Bro. Dye has a wonderful story to tell. It everywhere borders on the miraculous. It is a challenge to our faith. The work that God has done at Bolengi through the messengers of the cross is almost too marvelous to believe. But to hear Dr. Dye tell it, is to believe it. He compels faith in it. If all of our organized missionary work would have given us only one such man as Dr. Dye, it would be an adequate reimbursement for all of our outlay. The influence of Dr. Dye upon the life of our churches at home will be nothing short of a baptism of power. He brings vision and grace.

These lines are not written for the purpose of passing a eulogy upon Dr. Dye. He needs no such words from me. His work speaks for itself. These words are written for the purpose of saying a word to those who are to have Dr. Dye with them for an address. Do all in your power to have every member of your church present to hear Dr. Dye. Men and women who hear this Apostle of The Congo tell the wonderful story of Bolengi will forever thereafter believe in missions. His message possesses, "Irresistible Missionary Grace." Personally, I bless the God and Father of Our Lord Jesus Christ that we were privileged to have with us Dr. Royal J. Dye, whose work at Bolengi, Africa, will forever christen him as The Apostle of The Congo. At the throne of grace we shall make remembrance of him daily.

William Oeschger.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

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And Blackheads**

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Why suffer boils, pimples, blackheads, tetter, eczema, rash, scabby skin and eruptions of all sorts, when you may by the simple act of letter writing bring to you proof that blood may be purified in a few days or weeks at the latest?

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You know the blood is pumped through the lungs every breath. The air purifies it. Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

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Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have passed these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

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FILLMORE MUSIC HOUSE 41-43 Bible House, New York

## OUR GREAT EDUCATIONAL OPPORTUNITY IN AFRICA.

By Royal J. Dye, M. D.

Africa has been one of the problems of the ages. Well it has been called the "Dark Continent," for it has been closed to civilization not only on account of its climatic conditions but also because of the wild fierceness of its aboriginal tribes. It has been the "Dark Continent" indeed because of its dark-skinned inhabitants, but it is doubly "dark" in its degradation and ignorance. The depths of that "darkness" have scarcely been appreciated even by those who have lived a decade amongst them. There is a moral degeneracy, a social degradation and a spiritual despair and darkness that is simply appalling. This constitutes the need for the Gospel and for the "light" and "life" that it brings. "They that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The marvel to students of Africal philology is the accuracy of the native languages; their precise diction; their systematic formation, where one had looked, considering their moral and social condition, for crude, unorganized language. Its purity of diction, its poetry of expression, its richness of vocabulary and its wealth of folk-lore and historical tales astonish one as he delves more and more into the great Bantu tongues. Their intellectual keenness and capacity, their excellent memories and their logical sequence of argument show them to be no inferior race in the realm of intellect. The fact that all this obtains among a people with no, as yet discovered, written or sculptured characters to express thought, places in our hands a tremendous opportunity, that of giving to them their literature and of molding and guiding a Nation in whatever of enlightenment and civilization we will. It also leaves the same opportunity for the atheistic Government officials, the nominally catholic, to propagate their vile and stultifying influence in a system of infidel education, if they will and if we give them the opportunity.

So far the Government has contented itself with the Catholic schools of the Priesthood, but these attempt no systematic educational propaganda. They barely teach French, the official language of the Government, and the subsidy that is given them on the supposition of educational work has been removed in many instances and the Government disgusted at their miserable pretense and inefficiency. This leaves the educational feature of our entire district in OUR hands. We have the making of the educational standards of a Nation and the molding of the thought and life of this great Nkundo Nation. This is an opportunity we must not fail to seize. It will not always be left this way. The one who gets in on the ground floor is the man who wields the greatest influence, and who will guide that awakening Nation into the light of civilization and modern education, tempered with the one thing that has made us a superior nation, viz.: Christianity.

All the civilization they now have a knowledge of is that brought by the heralds of the Gospel of the Lord Jesus Christ, whom you have sent out. This is a unique situation and gives an inestimable influence. For they are looking to us for their enlightenment. OUR OPPORTUNITY IS STRATEGIC AND CRITICAL. Let us not delay and come in at the end of the procession, with all the hard grind that will mean. TODAY IS OUR GREAT DAY IN CENTRAL AFRICA BOTH IN EDUCATION AND EVANGELIZATION. We have the moulding of a NATION IN OUR hands, a God-given task and opportunity. We have the setting of the standards of modern education and the pace of modern civiliza-

tion, if we but will. Shall we be recreant to our trust and idle in the great hour of our opportunity?

The remarkable heroism and consecration of the native evangelists of Bolenge is a token of the spirit of the nation. Their exceptional powers as Preachers of the Word of the Living God, places upon us an added responsibility to give them the very best training we can, for the evangelization of Africa depends, under God on these transformed children of darkness and cannibalism. THEY have not proven recreant. They rather challenge us to better qualify them for their great work, the work of the ministry. They can travel and WILL, the great forest regions and swamps of the jungle. We cannot keep it up and live to do a long service. They know the native mind as we can never know it. They have the native language perfectly at their eloquent command. We, at best, speak an alien tongue imperfectly. We must make of them the workmen perfectly furnished, "rightly dividing the word of Truth."

Ours is the task of a wise master-builder laying a foundation. The Missionaries from America will be needed for a generation to come yet and longer. The very fact of this tremendous awakening demands the hastening of more of them to that land of golden opportunity. Ours is the task of teaching them the "way more perfectly." To us they look for inspiration and guidance. They are but children as yet in the Christian life and it would be criminal to shorten our force from the Home Land. We, as a people, are under obligation, having started this work of regeneration and uplift, to complete it. The present development of the work under our hands, places upon us the task of perfecting and developing these faithful Evangelists and heralds of the Gospel of Peace into men who not only "need not to be ashamed," but who can lead their Nation to the highest levels of civilization. Only the most thorough education will do this. We must have a College to do this. They are the finest Evangelists, but have no preparation for Pastoral work. Permanency demands the best we can give them as Shepherds of the Flock. A college will make this preparation possible. Every reason for a College here in Christian America is doubly forceful there.

The sum asked for is Twenty-Five Thousand Dollars. Think of it, hardly a Church in one of our large towns and smaller cities but builds *itself* a building costing more than that, for its congregation of a few hundred. THIS is to furnish a Nation with its highest educational opportunities. To mould the thought of an entire race of people, to give Christian tone to the civilization of a Nation.

I have not the least doubt about the raising of this money. It is the Lord's work. The advancement of His Kingdom demands it. The question is, are YOU going to have a share in it? Why not memorialize a loved one or perpetuate your own influence, in the building of this college. Make this a New Year's dedication to your Lord. Do it at once. Do it worthily, as unto God.

## ST. LOUIS MINISTERIAL ASSOCIATION ADDS ITS PROTEST.

The St. Louis Christian Ministers' Association, at its regular meeting, Dec. 14th, with thirteen resident preachers present and several visitors, unanimously passed the following resolutions:—

Deeply regretting the strife that has arisen over the proposed Centennial program, while not at this time either defending or assailing the opinions, theories, or teachings of anyone personally concerned in the controversy, we respectfully submit the following Resolutions:

First. That we believe the Program Committee to be a representative one and that in

their selection of speakers its members acted as they deemed wise and right, and that the Committee alone, and not our Missionary societies, should be held responsible for its work.

Second. That we entreat our brethren everywhere to withhold further criticism on the Centennial program (as yet incompletely published), and we particularly protest against allowing any difference of opinion to be made a reason for withholding support from our Missionary Organizations.

Third. That loyalty to our fathers and our plea demands that our brethren,—editors and correspondents alike,—refrain from all further acrimonious discussion of these matters. Thus, with the exercise of forbearance and charity, which are among the first principles of our holy religion, we shall preserve, unsoiled, the platform on which the apostles long ago and our fathers of more recent times fought their splendid battles for Truth and Christian Unity, so that the Pittsburgh Convention of 1909 may be to our great and beloved Brotherhood the glorious crowning of the past eventful century.

L. W. McCreary, President.  
G. E. Ireland, Secretary.

## EVANGELISTIC MUSIC.

With the revival comes the little book of gospel songs. Why do evangelists use them? "Musicians frequently say to me," said Mr. Alexander (Dr. Chapman's associate in evangelistic work), "Why don't you use classical music—tunes above the style of gospel songs?" I reply: "When you can show me similar effects following such high-class music in moving the hearts of men and women, I will use it fast enough. Until then, I shall keep to gospel songs, which have a wonderful way of reaching everybody because they touch the soul."

That is a pretty fair answer. But there is an abysmal distance between such gospel songs as "I gave My life for thee" and the riff-raff which are nothing but sound and noise.

Herbert A. Carpenter and wife, who work with the good people at White Hall, Ill., were very pleasantly surprised by some of their members last week. They made the occasion very pleasant by Bible games and refreshments and in the end left substantial evidence of their regard. This is the second time in six months that this pastor has been so agreeably surprised.

Encouraging reports reach us from Children's Day for Home Missions. The receipts up to December 10th show an increase over the same period of last year of \$1,421.38. The returns from the states of Kentucky, Ohio, Illinois, Indiana, Kansas and Iowa show that ninety-one schools sent larger offerings this year, fifty-six sent smaller offerings, fourteen sent the same as last year and one hundred and eighty-one schools which sent nothing last year have lined up with good offerings this year. Nearly all of the old reliable schools are yet to be heard. So far, Kentucky leads in the number of contributing schools and the amount contributed. Kansas is second, and Illinois third. Ohio is said to be on a still hunt for the State Banner, now held by Kentucky.

## PRESIDENT McLEAN'S NEW BOOK FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of \$1.50. To ministers upon receipt of \$1.20. This offer will not hold beyond January 2.



COUNTY CAMPAIGNS IN MISSOURI.

Clay and Lincoln Counties Conduct Campaigns for the Sunday Schools.

During the past two months J. H. Bryan, our field worker and the Superintendent of our Adult Department, has visited the following places in his campaigns in Clay and Lincoln Counties; Antioch, Barry, Excelsior Springs, Holt, Kearney, Liberty, Missouri City, Mt. Olive, Mt. Gilead, Smithville, and Woodland in Clay County, and Troy, Hawk Point, Old Alexandria, Davis, Silex, Louisville, Olney, Moscow Mills, Old Monroe, Corinth, Foley, Linn Knoll and Ellsberry, in Lincoln County.

In each church the work done was that which was the most needed, and best suited to the field. At Woodland and Old Alexandria, new schools were started where there had been none for several years. At Foley a new school of forty-four members was started. At a number of places the attendance was materially increased; at some, contests were started, at others the Adult Bible Classes were organized and set to work, and still at other places Teacher-Training classes were organized, and at every place the importance of the Bible School and the obligations of grown up disciples to be disciples was emphasized. In a number of conferences instruction in better methods was given, and higher ideals of efficiency and service presented. Several schools were taken out of winter quarters and others prevented from going in. Lincoln County's new aim is for 1,000 new pupils by the Convention next August.

The success of the campaign was largely due to the preparation for, and the co-operation of the County Board, under the leadership of their presidents, C. F. Ward of Liberty, and W. A. Dudley, of Troy.

The words of appreciation of the work of Bro. Bryan which have come to us, show that he is a workman who can fit into almost any situation and be helpful in almost any school. The county campaign plan is a new one among us, and these two instances demonstrated that the largest results with the least expenditure of time and money can thus be secured.

The County boards are also confident that they can spend their missionary money in no more beneficial way than to have a county Sunday-school campaign. If your county is interested, write me.

J. H. Hardin, State Supt.  
311 Century Bldg., Kansas City, Mo.

Professor C. R. Travis, who can be addressed at Havelock, Nebraska, R. F. D. 2, can be secured as singing evangelist for the next three months. He was with me several years in charge of the music at Centerville, Iowa. He is a good soloist (tenor voice) and a good chorus leader. Pastors would do well to secure him.

F. L. Moffett.

Advice.

"You's got to put a certain amount of dependence on yohself," said Uncle Eben. "De man dat goes aroun' lookin' foh too much advice is liable to find hisself in de position of de gemman dat gits so interested readin' de time-table dat he misses his train."—Washington Star.

MISCELLANEOUS WANTS AND NOTICES

Notices under this heading are inserted at the rate of ten cents per line (about six words to the line) each insertion; no insertion less than fifty cents. Cash must accompany order.

POST CARDS. Each sentence in the Lord's Prayer appropriately illustrated in colors and gold and highly embossed. A set of 12 cards 25 cents. Wisconsin Post Card Co., Turtle Lake, Wis.

CHICAGO

(Continued.)

among the Disciples will be there if he can. Our whole view of the Sunday-school and other institutions of the church are undergoing change for the better under the continual efforts of this association.

The Rally of the Foreign Christian Missionary Society will be held in Chicago at the Jackson Boulevard church on Monday, January 11. The meeting of the Ministers' Association will be held in the forenoon and the rally will be held in the afternoon and evening. In the evening the unique feature will be a lecture on our foreign stations illustrated by moving pictures. The lecture is given by Stephen J. Corey and is arousing the greatest enthusiasm everywhere. The Chicago churches have always been hospitable to these rallies but the holding of them at a time of day more congenial to Chicago habits will doubtless greatly increase the attendance. The church will serve meals both noon and evening.

The date for the next quarterly rally of the C. C. M. S. is set for January 24. The program is in the process of making. It ought to be our greatest rally.

The pulpit committee of the Irving Park church has renewed its quest for A. W. Taylor of Eureka. It recently met with the official board in Eureka and laid the case before them, asking for A. W. Taylor's release. The board members gave way to their feelings and for a time it was a sort of

farewell event with many an expressed regret. With tears and best wishes, the board gave a reluctant consent. It seems probable at this writing that Mr. Taylor will accept the call. If he does, he will have the warmest of welcomes in Chicago. His gifts peculiarly fit him for service here. With him as pastor, Irving Park would become one of our strongest and most aggressive churches.

A SUCCESSFUL RING.

One-half a century engaged in manufacturing Bells that are ringing to the satisfaction of thousands of pleased customers is the successful record of the celebrated STEEL ALLOY CHURCH and SCHOOL BELL manufacturers, The C. S. Bell Co., Hillsboro, Ohio.

This is a record of which they are justly proud. The vast number of STEEL ALLOY BELLS they are distributing from year to year throughout this country and foreign lands, making satisfied purchasers, attests to the popularity of their Bells. Churches and Schools now needing a Bell would do well to write them. They will send you, for the asking, a beautiful catalogue of their STEEL ALLOY BELLS together with their unique plan of helping a church or school secure a Bell.



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FOR 1909. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1909, also Topics of Christian Endeavor Society, Pledge, etc. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. postpaid. Stamps Taken. Agents Wanted. Address GEO. W. NOBLE, Lakeside Bldg, Chicago

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1,404 students last year. A large increase in attendance this year. Eight well equipped University buildings. More than one hundred trained teachers in the faculty. Library facilities unequalled elsewhere in Iowa.

Expenses are low—as low that no ambitious young man or young woman would find it impossible to attend school here. Many can part or all of their expenses. Students can enter at any time.

SEND FOR CATALOGUE OF DEPARTMENT IN WHICH YOU ARE INTERESTED

#### THE VIGAN BIBLE COLLEGE AT VIGAN, P. I.

During the past week, the Foreign Society has received \$950 in cash for the Vigan Bible College, and \$1,300 in pledges. Progress is being made, and we are hoping the full \$25,000 will be assured soon, that we may clear the way for other tasks.

Remember, we have 3,000 converts in the Province of Luzon, 34 churches, 41 groups of believers not yet organized, and 171 raw native evangelists. This has all been accomplished, and more, in about seven years! Almost 1,000,000 people in the province, depending upon us alone for the gospel.

Every dollar expended in this enterprise, will buy its full worth in a college plant, a self-supporting ministry, and in industrial thrift among the people. Our missionaries cannot furnish the money, but with money, they will soon capture the land for our Lord. We are ready to give full information, and to act upon any suggestion looking to the consummation of the hopes of the missionaries in this enterprise.

F. M. Rains, Stephen J. Corey,  
Cincinnati, Ohio. Secretaries.

#### AN EVENING WITH J. M. KERSEY.

A union meeting of the eighteen training classes of Greater Kansas City was held under the direction of the Bible School Union of Greater Kansas City, on Tuesday evening, November 24th, 1908.

Prior to the eight o'clock meeting, a number of the Teachers of the Training Classes, and other Bible School Workers, met Rev. J. M. Kersey, of Parsons, Kans., in an informal luncheon, served by the King's daughters of the First Christian Church.

The Adult Bible Class of the South Prospect Bible School furnished orchestra music for the evening.

Brother Kersey is teacher of the largest Training class in the world, and great interest was shown in his work and his manner of teaching by the splendid audience that greeted him in the evening meeting.

He gave a most interesting address on the Teacher Training Work, the Open Book, and demonstrated his manner of teaching his great class by drilling the Union meeting for several minutes. He said: "Don't open the class for questions; don't lecture; it wastes time. Drill the class by repetition."

He asked for responses in sections, as he did in his large class at home, requesting that every one in the section respond as one voice.

Every one was delighted with Brother Kersey and his address, and his practical demonstration of teaching.

The meeting was an evidence of the keen, wide-awake interest being taken all over the city, in this work of Training for Service, in this great crusade for the "Open Book."

D. P. Gribben, President.

Abby Downing, Secretary,  
Bible School Union of Kansas City.

#### Grounds for Complaint.

"Any complaints, corporal?" said the colonel, making one morning a personal inspection.

"Yes, sir. Taste that, sir," said the corporal promptly.

The colonel put the liquid to his lips.

"Why," he said, "that's the best soup I ever tasted!"

"Yes, sir," said the corporal, "and the cook wants to call it coffee."—Argonaut.

## A NEW YEAR'S GIFT To Each New Subscriber

Any one of the Following Important Books will be sent to a New (Yearly) Subscriber to the Christian Century upon receipt of only \$1.50

#### PROF. H. L. WILLETT'S TWO BOOKS

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Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

#### ERRETT GATES' ILLUMINATING WORK

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